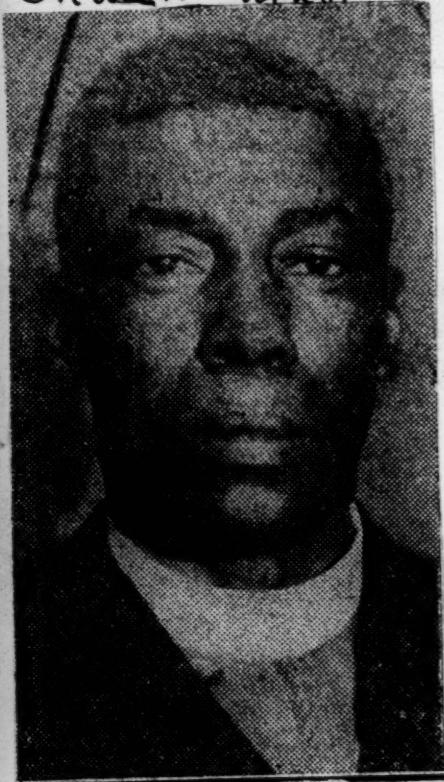


Church - 1928.



HERE FROM AFRICA—
Archbishop D. W. Alexander,
African Orthodox church,
who is visiting in the United
States. He is from Kimber-
ly, South Africa.

Photo by Defender Staff Photographer.

Bishop Alexander Goes Back To South Africa

After a pleasant stay of six months in the United States Bishop David William Alexander, primate of the African Orthodox Church for the province of South Africa, sailed Friday, February 24, on the S. S. Olympic, bound for Southampton, England. He is returning to his field of labor carrying with him the Apostolic Succession which he received at the hands of Archbishop George Alexander McGuire at St. Michael's Church, Boston, on September 12, 1927.

While in this country Bishop Alexander visited many cities and was much impressed with all he saw. In New York he was the guest of Archbishop McGuire.

Church - 1928

DAVIS, GREENE, GRANT, YOUNG NAMED BISHOPS

A. M. E.'s Give Baltimorean
Biggest Majority In 100
Years.

**5 BALLOTS REQUIRED
SESSION RUNS 36 HOURS**

Delegates Stay Up All Night,
End Of The Session In
Eight

Assignments.

Assignments of bishops for the next two years is as follows:

Bishop Joshua Jones, first district, which includes Philadelphia, New Jersey, New York, New England and

second district, Virginia, and North Carolina Conferences.

Bishop W. H. Beard, third district, including Ohio, N. Ohio, S. Ohio, Pittsburgh, Pennsylvania and West Virginia Conferences.

Bishop A. J. Carey, fourth district, including Indiana, Illinois, Chicago and Northwestern Conferences.

Bishop J. A. Gregg, fifth district, Missouri, S. Missouri, S. W. Missouri, Kansas, Colorado and Nebraska Conferences.

Bishop W. A. Fountain, sixth district, Georgia, N. Georgia, South and Georgia, Atlanta Conferences.

Bishop John Hurst, seventh district, all conferences of South Carolina.

Bishop W. D. Johnson, eighth district, all Mississippi conferences.

Bishop R. A. Grant, new, ninth district, all Alabama conferences.

Bishop W. Sampson Brooks, tenth district, all Mississippi conferences.

Bishop J. S. Flipper, eleventh district, all Florida conferences.

Bishop W. T. Vernon, twelfth district, all Arkansas conferences.

Bishop F. B. Bassone, thirteenth district, Louisiana and Oklahoma conferences.

Bishop J. Albert Johnson, fourteenth district, Tennessee and Kentucky conferences.

Bishop H. B. Parks, fifteenth district, Michigan, Nova Scotia, Bermu-

da and Ontario conferences.

Bishop M. H. Davis, (new), sixteenth district, Liberia.

Bishop G. B. Young, (new), seventeenth district.

Bishop S. L. Green, (new), eighteenth district, Puget Sound, California conferences.

Story of Balloting on Inside Page.)

CHICAGO, (By Carl Murphy)—The A. M. E. General Conference elected four bishops Friday and ordained them Sunday.

Men elected were Dr. R. A. Grant, Florida; Dr. S. L. Green, Arkansas; Dr. G. B. Young, Texas, and Dr. M. H. Davis, Baltimore.

Conference was in continuous session for 36 hours and five ballots were required before four men could be elected.

Delegates were compelled to stay awake all night with only a brief respite from 6 to 8 a. m. On the morning of the second day when the janitors cleaned they swept several baskets of paper from the armory floor.

Other Officers Elected

Other officers elected were: D. M. Baxter, manager, Philadelphia Book Concern.

Calls Conference Politicians

Homer Rodeheaver, white, "Billy" Sunday singer, sang and played for the conference, Wednesday. He declared he would be brief as "you politicians are busy today."

Greetings From Women

Greetings to the Conference were wired from the National Association of Colored Women's Clubs, Mrs. Mary McLeod Bethune.

Change Of Districts

Bermuda and Nova Scotia have been placed in the First Episcopal District.

Election Of Bishops

The Conference was in bedlam for an hour Thursday morning, when the credentials committee sought to make its report on contesting delegations before the order of the day, which was election of bishops.

Bishop W. Sampson Brooks was presented with four baskets of flowers by West African delegates and the congregation of St. Paul Church, Minn.

Bishop Flipper's Prayer

Bishop J. S. Flipper, in his pre-election prayer, declared, "If any of these candidates have used money or tricks or deception in the effort to attain the bishopric, discern O. Jesus, this morning, and drive out the money changers."

Missionary Budget

A budget of \$47,200 for new buildings in mission fields was recommended Wednesday.

\$15,000 each was recommended for a girls' industrial school in Sierra Leone, West Africa and a church at St. George, Virgin Islands; \$10,000 for a church at Johannesburg, S.

Africa and \$5,000 for one at Bloomfountain; \$3,700 for a church at Port au Prince, Haiti, and \$1,500 for one at San Domingo.

Rev. S. W. Weller, A. M. E. Zion fraternal delegate, said that A. M. E. Zion Church is preparing to consummate the union which the two churches have voted. Rev. M. S. Sydes, of New England Conference, responded.

Prayer Union Endorsed

Declaring that the card table had taken the place of the family altar in the home of many church members, the delegates endorsed the Prayer Union Movement, headed by Mrs. W. Decker Johnson.

Flowers were presented Bishop W. Decker Johnson, when he took the gavel to preside Tuesday morning.

Union Affects 1,500,000

Bishop W. A. Fountain estimated Tuesday that organic union would bring together in 1930 over 700,000 A. M. E. Zionists and 800,000 A. M. E. Communicants. There would be 30 bishops, 30 church colleges, 150 annual conferences, \$35,000,000 in property, 110,000 churches and an annual increase of \$7,000,000 in property every year.

This union, said the bishop, would be the biggest job ever undertaken by Negroes.

Bishop Carey

In his appeal for Union, Bishop A. J. Carey quoted a member of the English House of Lords as declaring England ruled India's millions with 50,000 troops by keeping the Indians fighting among themselves.

Canadian Visitors

Rev. J. T. Dawson was presented as a fraternal delegate from the British Methodist Episcopal Church, which separated from the A. M. E. denomination in 1856. Dr. Richard Wright, general superintendent of the church, which has 2,800 members, was presented and made an appeal for union again with the mother church.

Bishop W. T. Vernon, responding, said both churches will be dead unless A. M. E.'s unite quickly.

No Sunday Selling

Resolutions were passed condemning selling of goods in armory on Sunday, while conference is in session.

Bills Killed

Bills to strike out the word "obey" in marriage ceremony, and to provide pensions for retired general officers, were killed in committee.

Other bills thrown out included those to discontinue the Southern and Western Christian Recorders; to have financial reports audited by expert accountants; to legalize the junior church; to provide six weeks' summer school session in each bishop's area to have laymen elect the pastors; to make church stewards responsible for presiding elder's salaries.

Women Stage Demonstration

A hundred women, staging a demonstration, marched to the platform, Tuesday afternoon, while Mrs. P. W. Wortham, secretary, petitioned the conference to make the presidents of the two women's missionary societies, and the editor of the missionary paper official members of each general conference. Appointment was asked of a board to unify work of the two missionary societies.

A. M. E. *Savannah, Ga., News*
SERIES, May 1, 1928

A. M. E. GENERAL CONFERENCE MEETS

Twenty-eighth Quadrennial Session in Chicago

4,000 DELEGATES THERE

Eighteen Bishops and Their Districts Present

BY REV. W. O. P. SHERMAN

Chicago, Ill., May 5.—Fully 4,000 delegates and visitors are here and more are still arriving from all parts of the world to attend the Twenty-eighth quadrennial session of the general conference of the African Methodist Episcopal Church that is slated to be in session until May 26. Host to the conference is Bethel A. M. E. Church, Rev. H. Y. Tooker, D. D., pastor. Local commission, Bishop A. L. Gaines, D. D., Rev. W. A. Fountain, Jr., D. D., Rev. R. E. Wilson, Rev. B. C. Taylor, D. D., Rev. J. D. Easton, D. D., Rev. B. G. Dawson, D. D., Rev. C. A. Fisher, D. D., Rev. M. C. Wright, D. D., and Eugene Thompson.

This gathering has brought here representatives of eighteen districts led by their bishops; twelve general officers; sixteen college presidents; thirteen deans of theological seminaries; fifteen army chaplains; four thousand delegates and visitors from all parts of the United States and European countries and Islands of the sea.

The local commission has secured the Eighth Regiment armory for the session. This is the home of one of the most famous regiments in the United States. National Guard will be the scene of the daily sessions of the conference. This massive monument of stone and brick is located at 3517 Giles avenue. The avenue is named for one of the heroes of the Eighth Regiment who made the supreme sacrifice in the World War.

The commission has secured rooms for the delegates and visitors and they are well pleased. The bishops who are here, Senior Bishop H. B. Parks, California; J. S. Flipper, Atlanta; J. A. Johnson, Philadelphia; W. H. Heard, Pennsylvania; John Hurst, Florida; J. H. Jones, Ohio; W. D. Johnson, Texas; A. J. Carey, Illinois; W. S. Brooks, West Africa; W. T. Vernon, Michigan; W. A. Fountain, Alabama; A. L. Gaines, Illinois; R. C. Hanson, Tennessee; J. A. Gregg, South Africa.

The following general officers are on hand to render their reports for official acts since the last general conference, Rev. D. M. Baxter, D. D., general business manager, Philadelphia, Pa.; Rev. G. H. Coit, D. D., secretary of missions, New York City; John R. Hawkins, financial secretary, Washington, D. C.; Prof. A. S. Jackson, secretary of education, Waco, Texas; Rev. J. G. Robinson, D. D., editor of the A. M. E. Review, Philadelphia, Pa.; Prof. I. T. Bryant, secretary of the Sunday School Union, Nashville, Tenn.; Rev. S. J. Johnson, secretary of church extension, Washington, D. C., Rev.

G. W. Allen, D. D., editor of the Southern Recorder, Nashville, Tenn.; Rev. R. R. Wright, Jr., D. D., editor of the Christian Recorder, Philadelphia, Pa.; Rev. J. D. Barksdale, editor of the Western Recorder, Kansas City, Kan.; Rev. S. S. Morris, D. D., Secretary Allen, Christian Endeavor League, Nashville, Tenn.; Rev. J. C. Caldwell, editor of the Sunday School Literature, Nashville, Tenn.; Rev. W. H. Butler, D. D., Historiographer, Pittsburg, Pa.; C. H. Johnson, secretary of the Laymen's Missionary Movement, Wilberforce, Ohio; Rev. R. S. Jenkins, D. D., secretary of the General Conference, Dallas, Texas.

College Presidents—Wilberforce University, Rev. Gilbert H. Jones, D. D., Wilberforce, Ohio; Kittrell College, Prof. G. A. Edwards, Kittrell, N. C.; Western University, Rev. F. Jesse Peck, Quindaro, Kan.; Morris Brown University, Dr. J. H. Lewis, Atlanta, Ga.; Allen University, Rev. D. H. Sims, D. D., Columbia, S. C.; Campbell College, Rev. Solomon P. Hood, D. D., Jackson, Miss.; Payne University, Rev. Edward C. Mitchell, B. D., Selma, Ala.; Paul Quinn College, Prof. N. A. Banks, A. M., Waco, Texas; Edward Waters College, Rev. A. L. Cooper, D. D., Jacksonville, Fla.; Shorter College, Rev. A. O. Wilson, North Little Rock, Ark.; Lampton College, Rev. J. R. Campbell, Alexandria, La.; Turner College, Rev. E. E. Wittenburg, Shelbyville, Ky.; Payne College, Rev. H. E. Davis, Cuthbert, Ga.; Central Park College, Rev. J. C. Lawrence, A. M., Savannah, Ga.; Flipper-Key-Davis Institute, Prof. G. F. Martin, Tallahassee, Okla.; Wilberforce Institute, South Africa; Rev. F. M. Gow, D. D., South Africa.

Deans—Revs. G. F. Woodson, Wilberforce, Ga.; Rev. E. F. G. Dent, Kittrell, N. C.; Rev. E. R. Vaughan, Quindaro, Kan.; Rev. W. G. Alexander, Atlanta, Ga.; Rev. J. R. C. Brooks, Selma, Ala.; Rev. L. M. Burman, Waco, Texas; Rev. T. W. Carter, Jacksonville, Fla.; Rev. T. M. Greene, Tallahassee, Okla.; Rev. A. T. Clark, Shelbyville, Tenn.; Rev. D. J. Lunnon, North Little Rock, Ark.; Rev. C. M. Tanner, Grand Rapids, Mich.

Army Chaplains—Rev. A. W. Thomas, Columbus, Ga., (Regular Army); Rev. W. T. Anderson, Cleveland, Ohio, (Regular Army, retired); Rev. T. D. Scott, Toledo, Ohio, (National Army); Rev. L. A. McGhee, Chicago, Ill., (National Army); Rev. F. D. L. McDonald, Michigan, (National Army); Rev. George A. Singleton, Chicago, Ill., (National Army); Rev. W. R. Ragland, Opelika, Ala., (National Army); Rev. E. J. Odum, Bessemer, Ala., (National Army); Rev. O. J. W. Scott, Washington, D. C., (Regular Army Retired); Rev. J. Acton Hill, Louisville, Ky., (National Army); Rev. R. E. Walden, Baltimore, Md., (National Army); Rev. R. A. Green, Baltimore, Md., (National Army); Rev. Frank Howard, Mount Winder, Md., (National Army); Rev. S. W. Nichols, Earlington, Ky., (National Army).

Chicago "the Wonder City." This is the world's third largest metropolis that opened its gates to the Twenty-eighth Quadrennial Session of the general conference of the African Methodist Episcopal Church, Chicago, stretching its rambling length for twenty-six miles along the sunny shore of Lake Michigan, and reaching back for nearly fifteen miles to the westward, gathers up within its huge limits an area of over two hundred square miles.

Church - 1928

A.M.E.

NEGROES HOLD MEET AT SUMTER

Lancaster Conference, African
Methodist Church, in An-
nual Session.

(Written for The State.)

Sumter, Aug. 16.—The Lancaster conference of the African Methodist Episcopal church is having its annual session in Allen church, two miles from Sumter. Dr. E. P. Ellis is the presiding officer and Miss Viola Boston is the chief secretary.

Doctor Ellis declared that the Sunday schools of today are far behind the Sunday schools 35 years ago when he was a boy. Its reflection on us when you think the majority of our pulpits are being supplied by college men. The Christian Recorder says editorially that we have lost 20,000 Sunday school workers since the migration.

Among the ministers who are here attending the institute are the Revs. J. W. Shaw, J. W. James, P. H. Ruff, N. A. Gary, W. G. Owens, S. B. Burrells, J. C. Brown, T. H. Weathers, O. A. Morant, A. C. Pompey, C. C. McQueen and others.

Those who taught the institute were S. M. Ramsey, Mary Bowman, V. T. Ellis and W. J. Keith.

The distinguished visitors who made interesting remarks were Dr. A. P. Spears, Dr. E. R. Anderson of Columbia, A. J. Jenkins and R. E. Anderson.

The Rev. T. H. Anderson of Eastover preached a strong annual sermon from Matthew 26:40. "What could ye not watch with me one hour."

The welcome reception was given by the pastor, the Rev. W. R. Bowman. Those who spoke words of welcome were the Rev. A. W. Wright, Sallie L. Evans, Eva B. Nelson and others. The response was made by the Rev. M. M. Martin. The finance committee will report tomorrow. Dinner was served under the shade trees in the churchyard. Dr. D. M. Sims and A. E. Adams of Columbia will speak tomorrow.

SOUTH ATLANTA A. M. E. MEETINGS ARE POPULAR

Jackson, Ga., July 26.—(Special.) The Sunday school and missionary conventions of the South Atlanta district of the African Methodist Episcopal church, meeting in daily sessions in Bethel church here, is attracting large crowds and the appreciation of the public toward the meeting is seen from the manner the delegates are being cared for.

Rev. J. H. McFarlin, D. D., presiding elder of the district, is rushing the business of the conventions to a finish. He cited the work of the church and spoke of the want of consecrated help in a surprising number of instances, declaring that this assistance has not been forthcoming as

it should.

N. B. Chambliss, special instructor, had charge of the "model Sunday school" work today, assisted by Rev. L. R. Parker, D. D., and the noon-day sermon was preached by Rev. W. M. Tyndale.

Delegates completed reports on the condition of the work being done in their respective charge. Plans are under way toward staging a campaign throughout the district for the "S.O.S. call" for August 15.

Bishop W. A. Fountain, D. D., head of the A. M. E. church in Georgia, will attend the present series of daily meetings throughout the convention.

MUST SPEND TEN MONTHS IN JAIL FOR SLANDERING LOCAL MINISTER AND BISHOP HEARD

~~SAYS HE IS MARTYR FOR THE CAUSE OF DECENCY IN THE MINISTERIAL RANKS~~

him to the county jail for four months and to pay a fine of \$100.

PHILADELPHIA, Pa., Dec. 13—The wings of a stormy petrel of the A. M. E. Church have been clipped, not ended. He was then conducted to the court of Judge James Gay The Rev. Charles V. Monk, editor of *The New Era*, will spend the next Gordon, Jr.

Judge Gordon has suspended sentence for two convictions growing out of slander charges.

Mr. Monk was tried last week for Bishop Heard. This sentence had been suspended after the bishop had pleaded for his enemy. Judge Gordon stated as a condition that Monk should cease his attacks on the ministry.

With Monk's end of the agreement broken, the judge fractured his defense.

Observers declared that the only flaw in his efforts was that he talked too long to the jury, addressing that body for more than an hour. They retired and brought in a verdict of guilty with a clemency recommendation.

When Monk was called to the bar for sentence, he stoutly declared:

"I am a martyr for the cause of decency in the ministerial ranks. There is untold immorality, greed and graft in the church and among its leaders. I am like District Attorney Monaghan attacking corruption in the official life of the city."

Judge Leopold Glass sentenced

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A.M.E.

A. M. E.s Hold Council

Prominent Churchmen in Attendance at the

MID-WINTER MEETING

Bishop H. B. Parks Presides Over Deliberations

Birmingham, Ala., Feb. 21.—The mid-winter Council held last week at St. John A. M. E. church, Rev. H. H. Newsome, D. D., pastor. Bishop W. A. Fountain, D. D., L. L. D., presiding Bishop over the district of Alabama marked a new epoch in African Methodism. The sessions were largely attended from start to finish. Senior Bishop H. B. Parks, 2-23-28 California was at his last presiding. Bishop J. S. Flipper, D. D., of Georgia is the secretary one of the best in the church. Bishop W. D. Johnson, D. D.; prayer, Bishop J. A. Lindsay; welcome on behalf of Connectional Council, Dr. J. A. Lindsay; welcome on behalf of Council of bishops; Bishop H. B. Parks, D. D.; announcements, Rev. H. N. Newsome; benediction, Dr. R. C. Dickerson; repast in basement of church.

The Corner Stone was laid at 3 p. m. Greater Payne University; hymn, Bishop W. D. Johnson, D. D.; prayer, Bishop J. S. Flipper, D. D.; sermon by Bishop W. D. Johnson, D. D.; scripture, Bishop J. A. Gregg, D. D.; scripture Bishop J. Hurst, D. D.; address, Hon. P. A. Gregg, D. D.; Decalogue, Bishop J. T. Webb, attorney and public spirit; A. L. Gaines, P. D.; sermon by Bishop ed citizen of Birmingham; address, Dr. R. C. Ransom it was a masterpiece, A. S. Jackson, secretary of Education Holy Communion. Celebrants Bishop A. M. E. church; address, Bishop J. H. Jones, A. J. Carey, W. H. Heard, Albert Johnson, D. D.; music; ceremony, Bishops H. B. Parks, J. S. Flipper, W. H. Heard, John Hurst, W. A. Vernon, R. C. Ransom, and W. A. Fountain; benediction, Bishop H. B. Parks.

The following Bishops were present Bishops H. B. Parks, J. S. Flipper, W. H. Heard, W. T. Vernon, J. H. Jones, John Hurst, A. J. Carey, W. D. Johnson, R. C. Ransom, A. L. Gaines, J. A. Gregg, W. A. Fountain, and J. Albert Johnson. General officers—Dr. D. M. Baxter, Business Manager Book Concern; Dr. R. R. Wright, Editor Christian Recorder; Prof. John Hawkins, financial secretary; Dr. A. S. Jackson, educational secretary; Dr. J. A. Barksdale, Western Recorder; Dr. G. W. Allen, The Southern Christian Recorder; Prof. L. T. Bryant, secretary A. M. E. Sunday school Union; Dr. E. H. Coit, missionary secretary; Dr. J. C. Caldwell, Editor S. S. Literature; Dr. J. G. Robinson, Editor A. M. E. Review; Dr. R. S. Jenkins, Secretary General Conference; Dr. W. H. H. Putler, historiapher; Dr. S. J. Johnson, secretary church extension.

Second Day 9 a. m.—Devotional address, "The Young Peoples Program"; Rev. L. H. Midgett, D. D.; music by choir; reports of General officers; address, "Our Foreign Possessions and

(Continued on page 4)

their possibilities", Dr. E. H. Coit; miscellaneous, Benediction.

The following program was rendered at the welcome reception: prayer, Dr. H. C. Terrell; scripture, Dr. J. Q. Upshaw; welcome on behalf of the State of Alabama; His Excellency Governor L. Bibb Graves. On behalf City of Birmingham, Hon. Jimmie Jones, president of the City Commission; response, Bishop H. B. Parks, D. D.; welcome in behalf of A. M. E. ministers of Alabama, Rev. C. Hayden, D. D.; welcome, Alabama Laity, Prof. G. S. Norman; welcome for young people, Prof. W. R. Wood; music, chorus of 100 voices; welcome for Baptists of Alabama; Rev. G. W. Goodgame, D. D.; Rev. C. L. Fisher, D. D.; welcome in behalf of Methodists and other denominations of the state, Bishop B. G. Shaw of the A. M. E. Zion; response on behalf of Connectional Council, Dr. J. A. Lindsay; welcome on behalf of Council of bishops; Bishop H. B. Parks, D. D.; announcements, Rev. H. N. Newsome; benediction, Dr. R. C. Dickerson; repast in basement of church.

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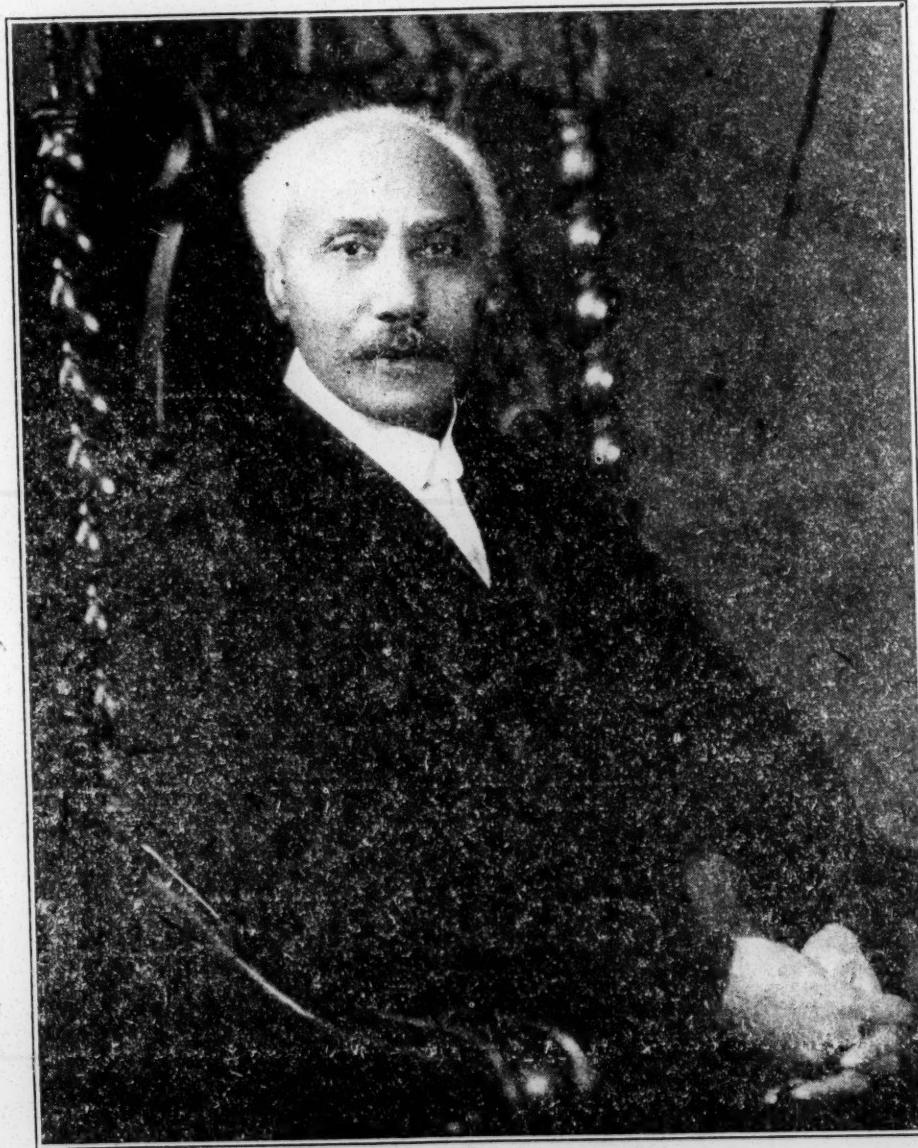
The local pulpits were filled Sunday by Bishops and visiting ministers.

All plans were fully made by the Bishops' Council for the coming General Conference that meets May 7, 1928 at Chicago, Ill.

Many weighty problems were worked out at the gathering the most important Alabama; His Excellency Governor L. Bibb Graves. On behalf City of Birmingham, Hon. Jimmie Jones, president of the City Commission; response, Bishop H. B. Parks, D. D.; welcome in behalf of A. M. E. ministers of Alabama, Rev. C. Hayden, D. D.; welcome, Alabama Laity, Prof. G. S. Norman; welcome for young people, Prof. W. R. Wood; music, chorus of 100 voices; welcome for Baptists of Alabama; Rev. G. W. Goodgame, D. D.; Rev. C. L. Fisher, D. D.; welcome in behalf of Methodists and other denominations of the state, Bishop B. G. Shaw of the A. M. E. Zion; response on behalf of Connectional Council, Dr. J. A. Lindsay; welcome on behalf of Council of bishops; Bishop H. B. Parks, D. D.; announcements, Rev. H. N. Newsome; benediction, Dr. R. C. Dickerson; repast in basement of church.

BISHOP RANSOM STIRS IRE OF ASSOCIATES; FAVORS MORE LIBERAL CONSIDERATION, LAYMEN

The Bishop's Council of the A. M. E. Church opened here Thursday, Feb. 16. It was their mid-winter session and the largest attended meeting



BISOP C. C. RANSOM

who stirred his associates when he made the opening address for the Bishops' Council, just closed.

in the history of the denomination. Every bishop was present except J. Sampson Brooks, who was detained in the African field. It was Bishop Reverdy C. Ransom of the Fourteenth Episcopal District, with residence in Nashville, Tenn., who delivered the address of the occasion. He used for his subject, "The Church of the Living God." His text was taken from I Timothy 3:15. The Bishop provoked much comment, when he made plain the practices prevalent in church organizations. He made some striking criticisms on those who fear layman domination. He called attention to the history of the A. M. E. Church and other church denominations that are giving liberal consideration to the laity. He said in part:

Approaching Breaking Point

"In the past fifty years our zeal in the fields of missions and education has far outrun our financial strength and our power for authoritative direction and control, that we are now almost at the breaking point.

Bishop Flipper, whose voice is generally regarded as sane and conservative, has recently said through the columns of our church papers: 'All monies raised for teachers' salaries should be forwarded to the Secretary of Education from each Episcopal District with a list of teachers and salaries paid and from his department a check should be sent monthly to each teacher. This may be regarded as far fetched or impossible of accomplishment, the thing to be sought along this line is that the Secretary of Education and his board can establish in the name of the A. M. E. Church such credit in the financial world that they can go into the money market and borrow what funds may be lacking to meet their obligations.'

Almost simultaneously with Bishop Flipper's statement, Editor R. R. Wright, Jr., writing in the Christian Recorder, said: 'There is a growing sentiment for a change or emphasis from that of 18 districts to one big connection. Not that district duties shall be less, but that connectional emphasis may be more. The great problem of our ecclesiastical administration for the next dozen years will be the gradual shifting of this emphasis and the building of a connection without doing violence to the districts. It will be the real test of our leadership. One of the things we must connectionalize is our school system. Our educational board must show more efficiency in helping to finance our schools. The Educational Board must show the Church that it can take care of the financial situation better than it is now being taken care of.'

When Bishop Flipper, who for nearly sixteen years has had general direction of a great educational plant in the most populous section of African Methodism, and when Dr. Wright, himself an educator, and an editor who generally tries out the ground of opinion, writes almost simultaneously in the same vein and upon an identical theme, we may be assured there is something serious if not alarming in the background.

In my judgment this position may help precipitate the crisis, but it is not the cure. Neither does it touch the real heart of the trouble. Why not squarely meet the issue and confess it once for all? The real heart of the trouble here lies in the fact—we have too many church schools. With the result that we have loaded the backs of the people with rallies and assessments for education to the point where they cannot much longer endure the strain. I warn you, we have already wound our ecclesiastical machine up tight. Just one more turn of the screw in certain directions and something will snap inside.

Church Schools Made An Issue

The A. M. E. Church is a 'member of the body of Christ, the church of the living God, the pillar and ground of truth.' It is our duty to clear the way that she may function healthfully in the fulfillment of her mission. We know at least five or six of our church schools which could be closed or merged with others, with the loss of nothing but a little prestige, vanity, or pride, upon the part of a few individuals or Episcopal Districts. Bishop Flipper has summed up the whole in a few words when he says, 'We have

played with our educational work too long, something worth while must be done if we are to attract to our institutions men and women of learning and that class of students who are anxious to equip themselves for the responsibilities of life.'

The lengthening of the school term and the strengthening and broadening of the scope of the public school system for Negroes in nearly every Southern state, is making our numerous schools less and less a necessity. In our zealous expansion, we are educating the laity with no corresponding effort to educate ministers to preach to them. At Edward Waters College we have a beautiful and commodious theological seminary building, and no theological seminary. At Wilberforce University we have our most ambitious attempt at a theological seminary and no seminary building, except a decaying pile which inadequately houses its occupants. From this time onward, a trained ministry should be our goal in education.

"Ballooning and kiting certain departments to the detriment of others, is at last making itself painfully felt. In all Episcopal districts it is the 'dollar money,' and in most of them educational money. Your dollar money must not fall off regardless of conditions. We Bishops will see to that, and your assessment for education must be raised; you had better see to that, if you expect to receive promotion and recognition.

2-25-28

Reporter Burdens Prevent Support of Poor Preachers

"Everywhere the cry goes up for better support for our superannuated widows, and orphans. The discipline already provides for it. But with the heavy assessments for education, the already heavily burdened people find it impossible to report ten cents from or for each member to supplement the Pension Fund. Along with this, our Easter offering for missions and our Children's Day money have been disregarded, or depleted, in the almost ruthless campaigns for educational money in some Episcopal Districts.

"If we would avert disaster we must build on the rock; we must abolish or merge, some of our schools; we must cease robbing other interests to swell the dollar money report, and place once more the church of Allen back upon the solid foundation of connectional life.

No Time for Spiritual Life of the Church

"As things are now, few have time, energy, or spirit, for the spiritual side of the work of gospel ministry. But with the way thus cleared, our pastors and presiding elders could enter upon the work of evangelical preaching and effort. Our altars would be sufficiently cleared of money gatherers and 'rally tables' to make room for penitents and for converts at our altars. Our Bishops could then go through the church inspiring and instructing the young people, edifying the church with glad tidings of salvation, instead of the grind of financial drives and campaigns in the interests of rallies for education.

"The Church of the Living God, member of the body of Christ, yea, what should be the glorious bride of Christ, as represented by us, will meet in Chicago next May. There are criticisms and murmurs of discontent here and there, but none of its threatens danger, if we have the courage to meet it openly and deal with it fearlessly.

Layman and Church Law Discussed

"The A. M. E. Discipline says equivocally, 'The General Conference shall appoint the following committees: 1. On Episcopacy; 2. On Financial Secretary's Report; 3. On Annual Conference Boundaries.' Why should we seek to pussy foot, or side step a question of law so fundamental to our government? Is there anything about this law that men with honest motives have to fear? Shall laymen control, or rule, or govern the church? Certainly not. We have a God-called ministry which always has and always will stand at the head of the Church as the voice of God to men. This ministry approves itself to men by the power and witness of the Holy Spirit and the signs and wonder which follow it. Remove the ministry as officiating priests, altars. The Christian ministry is divinely called, chosen, consecrated and set apart from the ranks of men to witness to the divine revelation of God in Jesus Christ. No layman makes such claims or would dare assume the exercise of such functions. But this is all apart from the co-operation.

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services, and support, which laymen have always rendered to church and ministry from the first beginning of the church of God.

"Why therefore should anyone become frightened or apprehensive over the bogey spectre of laymen on the Episcopal Committee? All other branches of Episcopal Methodism, save us and Zion have met it. Once started, it is a matter we can never hush nor silence.

Laymen Vote License to Bishops

"All of the elders and bishops were first voted license to preach by laymen. Laymen provide all the money for our maintenance and support. Where do we derive our authority except from the people who created us officially? From whence do we derive our administrative powers except from the consent of the governed? The General Conference has the right by vote to judicially interpret or decide any question that may come before it. Just as it has the right to make any law it wants for its own government. Thus the question of laymen on the Episcopal committee—the general conference and the general conference only is competent—and capable of dealing with it. We can allay much criticism, dissatisfaction and unrest by such compliance as will remove the causes that disturb our peace.

"The true fathers of our Israel, the true servitors of our priceless heritage, are the men who are willing to heed the danger signals and keep in harmony with the rising tide of our larger intelligence in the control and government of our ecclesiastical household."

Bishops Repudiate Ransom Message

It is charged that at the meeting following the address of Bishop Ransom a motion was made by Bishop Joshua Jones to repudiate statements of the speaker and this motion was carried. Bishop Ransom properly informed the council that he had given his message to the press and he thought it proper that they furnish the press with a copy of their statement. This it is said struck the divines with surprise and an effort to get their repudiation in print has thus far failed. It is generally discussed that the position of the bishops in private conference only served as a relief of their own conscience when they exercised the privilege to strike back. The repudiation it is stated represents the feeling of the majority of the bishops while the address of Bishop Ransom represents the feeling of the church, or the preachers and laymen on the field.

THE ALTAR OF FIRE

We may not see those days again—the days of the burning bush, yet unconsumed—the days of the perfect sacrifice and the approving tongue of fires; the days of physical miracles and the unmistakable command—the days when the message of the still small voice of God had its imperative means and instruments of promulgation. We shall not say those days are gone forever. They may come again. The necessity for them may create an exigency out of which there must be manifest authority divinely impressed.

Bishop Reverdy C. Ransom in speaking to the A. M. E. Bishops' Council last week left no uncertain impression of the present need for a new manifestation of this old spirit, modernized and revamped to suit existing conditions. The influence of modern church diplomacy in the work of denominations has had a startling effect on the social efficiency of most denominations run by members of the group. To attack this attitude from the platform is prompted by nothing less than the spirit that made altars of fire the most effective and the only acknowledged symbol of those reforms necessary to give the church the proper functioning power in its field. *Reporter*

There are influences within the Negro church resisting reforms. We speak of the Negro church as our information dictates not that we infer it to be in any manner better or worse than any other. *2-25-28*

These influences are in the vitals of the organization and their stubborn resistance is a cause for alarm. They are the influences for which greed and ambition always serve as a culture media. They exist because the altars

of fire have been few and the burning truth has been smouldered underneath most of this few for want of sanction from the others. *Birmingham, Ala.*

The education of the pew and the education of the pulpit have alike suffered from the effects of inefficient methods. *Ala.*

The fortunate circumstances that other agencies are educating the pew creates an unfortunate situation for the church, a disparity in favor of the pew, which must result in eventual disadvantage and embarrassment to the church's normal growth from any viewpoint.

Bishop Ransom says: "If we would avert disaster, we must build on the rock; we must abolish or merge some of our schools. We must cease robbing other interests to swell dollar money report . . . ballooning and kiting certain departments to the detriment of others, is at last making itself painfully felt."

From this expression it is easy to see that the need for sanity and unselfish co-operation is felt and that these needs are despairingly distant from any hope to approach more ideal conditions without some radical changes in the motives and purposes of its leadership.

The putting forward of any ideas or measures tending to be regulatory as opposed to absolutism find small support among those who profit at the expense of the old regime. Great instrumentalities—these altars of fire—these captains and soldiers that cast javelins of truth without regard to the type of target or without respect to their elevation. They are the lights of truth, the fundamental instruments of reform, the safety valves for relief from internal pressure arising from social fermentation.

The trouble in the church has never come from anything but its leaders. Its splits have come from its head. Its efforts at unity have met their only opposition in the highest officials, and the waste and duplication characteristic of its poor functioning may have its causes traced to the same selfish ambition and greed against which all this gospel is being preached. Perhaps, the stunning part of the Bishop's address was that part referring to the laymen in the capacity of important committee men.

On which subject, among other things, he said: "Why, therefore, should any one become frightened or apprehensive over the bogey or specter of laymen on the Episcopal Committee. All other branches of Episcopal Methodism except us and Zion have met it. Once started, it is a matter we can never hush nor silence. All of the Elders and Bishops were first voted license to preach by laymen. Laymen provided all the money for our maintenance and support. From whence do we derive administrative powers except from the consent of the governed?"

That a majority of the Bishops of the A. M. E. Church repudiated the sentiment of this address at a subsequent meeting is a mild way of stating the results of a discussion on it that followed its delivery. The further fact that they (the Bishops) refused to give their repudiation to the press is tantamount to an acknowledgement of its truth and the actual expression of fear to endorse it privately or oppose it publicly.

Perhaps, Bishop Ransom quite too plainly spoke the unwelcome truth, striking a popular cord vibrant in the life of the ordinary churchman, and striking a cord repulsive to the high churchmen's blinded greed and ambition that drowns popular clamor and obscures the signs of the times. However, it is only just such altars of fire as this which may effectively arouse the righteous indignation of the truly militant church.

Their increase must be slow as long as their appearance provoke opposition in the very centers from which they must come.

TOO MANY A.M.E. SCHOOLS SAYS BISH'P RANSOME

Tells Bishops' Council 5 Or
6 Ought To Be Closed Or
Merged

MEETING PLACE MOVED FROM BAPTIST CHURCH

Protest Against Election Of Chicago Conference Del- egates Is Thrown Out

BIRMINGHAM, ALA.—"We have too many church schools. Five or six ought to be closed or merged with others," Bishop Reverdy Ransom, of Nashville, Tenn., told the A. M. E. Bishop's Council in session here last week.

At the last moment the meeting place of the council was changed from the Sixth Avenue Baptist Church, originally selected to the basement of what is ultimately to be St. John's A. M. E. Church.

Bishop H. B. Parks, D. D., of California, and senior bishop, presided, with Bishop J. S. Flipper and Bishop J. Albert Johnson as secretaries. Every bishop was present except Bishop W. Sampson Brooks who was detained in the West African field.

Episcopal Address

The main item before the Bishops' Council was the adoption of an Episcopal address which will be printed and broadcast to the denomination and feature such questions as the rotation of bishops, time limit for pastors, increase of lay representation in the General Conference, centralizing of education, creating new districts in foreign field and increasing Episcopal supervision, women's rights in the church, attention of the aged, and organic union.

General sentiment expressed among the 400 ministers who constituted the lower house in session here was to the effect that two bishops for foreign work and four for home work

should be elected.

Bishop Ransome's Address

Bishop Ransome said in part,

"We have too many church schools with the result that we have loaded the backs of the people with rallies and assessments for education to the point where they cannot much longer endure the strain.

"I warn that we have already wounded our ecclesiastical machine up to the point where they cannot much longer endure the strain.

"We know at least five or six of our church schools that could be closed or merged with others with a loss of nothing but a little prestige, vanity or pride.

Public Schools Now

"The lengthening of the school term and the strengthening and broadening of the public school system for Negroes in nearly every southern state is making our numerous schools less and less a necessity. In our zealous expansion we are educating the laity with corresponding effort to educate ministers to preach to them.

"At Edward Waters College we have a beautiful and commodious theological seminary building but no theological seminary. At Wilberforce University we have our most ambitious attempt at a theological seminary and no seminary building except a decaying pile which inadequately houses its occupants.

"From this time onward, trained ministers should be our goal in education."

Superannuated Preachers

"Everywhere the cry goes up for better support for our superannuated preachers, widows and orphans. The discipline already provides for it but with the heavy assessment for education, the already heavily burdened people find it impossible to report ten cents from or for each member to supplement the pension fund. Along with this our Easter offerings and our Children's Day money have been disregarded or depleted in the almost ruthless campaign for educational money in some episcopal districts.

Too Much Zeal

"In the past 50 years our zeal in the field of missions and education has so far outrun our financial strength and our power for authoritative direction and control that we are now almost at the breaking point.

"As things are now, few have time, energy or spirit for the spiritual side of the work of the gospel ministry. But with the way thus cleared, our pastors and presiding elders could enter upon the work of evangelical preaching and effort. Our altars would be sufficiently cleared of money gatherers and "rally tables", to make room for penitents and for converts.

"Why should anyone become frightened or apprehensive over the bogey spectre of laymen on the Episcopal Committee? All other branches of Episcopal Methodism save us and Zion have met it. Once started, it is a matter we can never hush nor silence. All of the elders and bishops were first voted license to preach by laymen. Laymen provide all the money for our maintenance and support. Where do we derive our authority except from the people who created us officially? From whence do we derive our administrative powers except from the consent of the

governed?

Five Bishop

Sentiment at the Council was that five and six bishops ought to be elected. There are now four vacancies on the bench due to death.

Leading candidates are Dr. Noah Williams, Kansas City; Dr. R. A. Grant, Florida; Dr. C. S. Williams, Kansas City; Dr. M. H. Davis, Baltimore; Dr. M. W. Thornton, New York; Dr. J. C. Anderson, Pittsburgh; Dr. R. W. Mance, S. C.

General Conference

"We know at least five or six of the largest delegation which accompanied the Bishop to the sessions.

Dr. Joseph Gomez who was much in evidence in the Connectional Council was sent for by the Bishops, but he came out of the Episcopal chamber smiling, it is rumored he and the Bishops came to an agreement to settle the tangle at Greater Bethel Church, Detroit, which Dr. Gomez pastored so very successfully for seven years.

Bishops Visit City Hall

Bishop A. L. Gaines and Bishop A. J. Carey visited the mayors in Chicago and announced that Mayor Thompson and Governor will welcome the A. M. E. Conference to Chicago.

accompanied Bishop Carey on Tuesday evening.

The opening sermon was preached on Thursday morning by Bishop R. C. Ransome of Tennessee, who delivered one of the most masterly sermons the council ever heard.

The banquet to the Bishops and ministers was held in Payne Chapel Thursday evening.

Bishop J. E. Gregg of South Africa, arrived in the country on Tuesday. The Bishop gives a wonderful account of the work in the Union of South Africa.

Dr. Gomez in Town

Rev. Joseph Gomez, the much talked of Detroit preacher and candidate, was an interesting conversationalist around the political confabs which are being held around the church by the many candidates and delegates.

Prof. John R. Hawkins, financial secretary of the A. M. E. Church, arrived in town on Wednesday afternoon. The reception accorded him upon his arrival would be a tribute to a king.

Dr. S. J. Johnson, secretary of

senior bishop of the church, presided.

Eighteen Episcopal areas with a membership of approximately 800,000, drawn from the United States and the Islands of the seas, had representation in the Council, the Rev. J. A. Handley, D. D., of Atlanta, a representation of the bishopric in foreign fields, announced.

Heads of the districts represented in the Council are as follows:

Bishop William H. Heard, D. D., Philadelphia, New Jersey, New York, New England and Delaware conferences; Bishop J. Albert Johnson, D. D., Baltimore, Virginia, North Carolina conferences; Bishop Joshua H. Jones, D. D., Ohio, Pennsylvania, Pittsburgh and West Virginia conferences; Bishop A. J. Carey, D. D., Colorado, Kansas, Missouri conferences; Bishop J. S. Flipper, D. D., Georgia conferences; Bishop W. A. Fountain, D. D., Alabama conferences; Bishop W. D. Johnson, Texas and Mexico-Rio Grande Valley conferences; Bishop John Hurst, D. D., Florida conferences; Bishop A. L. Gaines, D. D., Louisiana, South America, West Indies and Virgin Islands conferences; Bishop R. C. Ransome, D. D., Kentucky and Tennessee conferences; Bishop W. T. Vernon, D. D., Michigan Ontario, Bermuda and Nova Scotia conferences; Bishop W. Sampson

Brooks, D. D., West Africa, Liberia and Sierra Leone conferences; Bishop John A. Gregg, D. D., South Africa, Cape Colony, Transvaal, Zambesi and Basutoland conferences; Bishop H. B. Parks, D. D., California and Puget Sound conferences.

fact that Mississippi and Louisiana are totally unable to raise their 20 per cent of the required amount to build levees needed for the protection and safety of our people.

North Aids South

Accordingly, he held several meetings in New Orleans, La., Jackson, Miss., and various points, with the result that people of color in these states have awakened to the possibility of having the color people who live in the north, render valuable service to our people in the South by prevailing upon northern Congressmen and Senators to vote to appropriate the full 100 per cent, necessary to build these levees.

Bishop Carey presented this matter to the Bishop's Council at Birmingham, Ala., and also the Connectional Council of African Methodism assembled there. Every Bishop on the bench felt that whatever can be done to bring relief and safety to our people there should be done. They therefore named a strong committee, composed of several bishops, to go to Washington, D. C., and lay the matter before the President and the proper committees of the Senate and Congress.

The Connectional Council took similar action and appointed a committee, consisting of fifteen of its strongest ministers and laymen to co-operate with the bishop in their plea before Congress and the President. Bishop Carey is loud in his praise of the splendid work of Bishop W. A. Fountain and the men of Alabama and the excellent entertainment furnished by Reverends H. M. Newsome, P. W. Walls and other ministers and citizens of Birmingham, Ala. Tuesday Bishop Carey received a telegram from President Coolidge, stating the delegation would be received, Wednesday, March 29.

BISHOPS' JOBS, EAGERLY SOUGHT BY CANDIDATES

BIRMINGHAM, Ala., Feb. 25.

The Bishop's Council and the Connectional Council of the A. M. E. Church held here in the St. John A. M. E. Church, of which Rev. Newsome is the honored pastor, gave the city the appearance of the coming of a general conference. Delegations arrived from all parts of the country on special trains and in motor vehicles.

Bishop John Hurst came with more than 40 delegates from Florida in a special Pullman from Jacksonville, which delegation was augmented by another group from South Carolina led by Rev. R. W. Mance, P. E. of Columbia, who was backed for the Bishopric by his state and Florida. The citizens of Birmingham did their best to entertain their favorite divines. The Elk's Lodge of Birmingham entertained Bishop Archibald J. Carey on Tuesday evening at their rest. Bishop Carey is one of the outstanding characters of the race, and in addition to being Bishop of the church is also a member of the civil service commission of the City of Chicago, which is composed of three members and which commission appoints all the police and firemen of the city after examinations are held.

Rev. R. E. Wilson, Rev. B. U. Taylor and Dr. H. W. Jennings, ac-

church extension and one of the financial powers behind the great A. M. E. Church, was also present.

The candidates for bishop are very numerous. The most prominently mentioned along prognostication row are Dr. R. A. Grant of Florida, who is supported by the solid delegations of Florida and South Carolina and many other delegates known among the prophets. Dr. S. L. Green of Arkansas is the second guest among the prophets. Dr. R. R. Wright of Philadelphia and Georgia is number three because he has the one element required in modern church circles (scholarship). Dr. Young of Texas receives many votes among the preachers.

Dr. R. W. Mance of South Carolina has many persons talking about him.

Dr. Wilson of North Carolina, Rev. Noah Williams of Missouri, Dr. Butler of Texas, Dr. Lindsay of Georgia, Rev. J. J. Morant and Dr. J. W. Hair of Mississippi, Dr. F. R. C. Durden of Vicksburg, Rev. J. C. Anderson of Pittsburgh, Pa., and Dr. Newsome, the entertaining pastor, all have many persons discussing them.

Bishop W. A. Fountain, the resident Bishop John Hurst of Florida, who is being asked for by both Florida and South Carolina, and Bishop Flipper, as well as Bishop W. T. Vernon appeared so democratic as they hobbed nobbed with the crowd that it looked like a new day has dawned.

That old soldier and servant of the people, Ira T. Bryant, is on the scene looking as happy as any of the rest and with a report of his work that always pleases the church and gives added hope to the denomination. Bryant is perhaps the most popular layman in America today regardless to church, race or denomination.

Bishop Parks Will Preside

The Rev. H. Blanton Parks, D. D.,

A. M. E. BISHOPS' HEADQUARTERS AT UNITY CLUB

Wmp 2-25-28,

Bishop A. J. Carey's Selection Is Indorsed By The Gen'l Conference Com.

Chicago Ill.

By Cary B. Lewis.

Bishop A. J. Carey returned to the city last Monday from Birmingham, Ala., where he attended the Bishop's Council of the A. M. E. Church for three days. The General Conference Commission endorsed Bishop Carey's selection of the Unity Club house, 3140 Indiana avenue, as the general headquarters. The Jones Valley Lodge of Elks of Birmingham, tendered him a banquet and 400 representative citizens who are Elks attended.

Bishop Carey, since the death of Bishop Beckett, has had supervision of the work in Mississippi as well as that of the 5th Episcopal District. This gave him an opportunity to observe the frightful loss of life and property among our people in the Mississippi valley and the further

The "Old Gray" and The New Rider

By E. Philip Ellis

The Bishops' Council

The South Carolina party left on last Tuesday for Birmingham, Ala., to attend the council of fathers of the A. M. E. Church. Our arrival was safe on Wednesday by way of the great Southern railway system. At Spartanburg we joined another party from the North enroute to the same meeting. It was a most enjoyable trip all the way. At one stop in Alabama a few of my race got on the train that would have been a good fit in a cattle car. It was that group among us that fear not God nor regard man. They come in drinking and using vile language freely. Some members of our party including the writer made several attempts in our minds to admonish the ruffians by way of reprimand. But when we saw all of those army guns that were swinging by their sides, we were out notion, and thought that it was best for us to "bear the toil and endure the pain supported by Thy word." My experience of colored people is that a host of them have not got too much sense to spare at their best and when they get a few sips of "white lightning" in their "craws" and a pistol in their hands, a man that wants to live had better walf circumspectly before them. But they got off at the first short stop and our party resumed its wholesome conversation. Say what you will but this rough element is the weak link of our race of which our race cha's is no stronger. They are largely the standard by which our race will be measured. Now we just as well put forth some program to strengthen our weak links and build up the waste places if we will get full credit for the best of us. Both the bishops and the connectional coun-cils were the best that we have ever attended. Representatives were there from all over the connection. Candi-

Northeast Conference Delegates.

Rev. D. C. Deas, D. D., leader of the conference delegation and treasurer of the state organization, is a product of Claflin University. He is a profound gospel preacher and a prince of presiding elders. Every

bishop that wants success, keeps Dr. Deas in his cabinet. He is as true in the dark as he is in the light. The state is proud of him. He is presiding elder of the Marion District. Rev. J. E. Thomas, A. B., D. D., is the popular pastor of Florence Station and the able principal of one of the largest schools in Florence county. For many years he has been leader of his delegation. His popularity was shown by being second men in a new conference. He made an ideal presiding elder, in that he stood by his bishop and was always ready to promote his men. He is a noble preacher and leader. Rev. A. P. Spears, A. M., is visitors from South Carolina: Revs. R. W. Mance, T. J. Miles, D. H. Sims, state from the standpoint of service. E. A. Adams, R. E. Brogdon, A. P. But when you compare actual work Spears, J. S. Coe, I. W. Wilborn, J. W. Murph and the writer. It was con- ceded throughout the church that Dr. the column. He is a gifted orator and Mance that Dr. Mance will be elected a born leader of men. He has made the bishop on the first ballot and Dr. Coit will have a walk over for re-election.

This is good news for every South Carolinian and should only encourage to do our utmost in putting ove rour program. Now while he old "Palmetto" can furnish the right men for all of the general departments if need be, we have sense enough to know that when the church elevates Dr. Mance and re-elects Dr. Coit, that is all we could expect at this general conference. There are one hundred and eight candidates for bishop at this coming general conference and only four or five to be elected. But mark my predictions, they will come from the following number: R. W. Mance, R. A. Grant, R. R. Wright, J. A. Lindsay, S. L. Green, G. B. Young, H. N. Newsome, A. J. Wilson, J. C. Caldwell, J. C. Anderson and N. W. Wil-limas. Now let these seek to form the proper combination and the work will be accomplished.

dates were there for every department in the church. Others there to create new departments. The people of Birmingham and other cities crowded the place at every session. The opening sermon by Bishop Ran-som was a masterpiece. The address of the governor to the council was in a class to itself. Bishop Hurst was highly pleased to see the following men. He is a noble preacher and leader. Rev. A. P. Spears, A. M., is visitors from South Carolina: Revs. the youngest presiding elder in the R. W. Mance, T. J. Miles, D. H. Sims, state from the standpoint of service. E. A. Adams, R. E. Brogdon, A. P. But when you compare actual work and accomplishments he stands a- mong those who are at the head of the column. He is a gifted orator and Mance that Dr. Mance will be elected a born leader of men. He has made the

bishop that wants success, keeps Dr. Deas in his cabinet. He is as true in the dark as he is in the light. The state is proud of him. He is presiding elder of the Marion District. Rev. J. E. Thomas, A. B., D. D., is the popular pastor of Florence Station and the able principal of one of the largest schools in Florence county. For many years he has been leader of his delegation. His popularity was shown by being second men in a new conference. He made an ideal presiding elder, in that he stood by his bishop and was always ready to promote his men. He is a noble preacher and leader. Rev. A. P. Spears, A. M., is visitors from South Carolina: Revs. R. W. Mance, T. J. Miles, D. H. Sims, state from the standpoint of service. E. A. Adams, R. E. Brogdon, A. P. But when you compare actual work Spears, J. S. Coe, I. W. Wilborn, J. W. Murph and the writer. It was con- ceded throughout the church that Dr. the column. He is a gifted orator and Mance that Dr. Mance will be elected a born leader of men. He has made the

of his conference and one of its best preachers. He is about the youngest delegate of the state. He is the pas-tor of the Dillon Station. Rev. N. A. Bethaea is the dignified pastor of U-nion Station. He is a young man that the people delight to honor. He succeeds everywhere he goes. That Man can not better serve God than speaks well for a young minister to to contribute to the peace and or-say the least. Mr. C. E. Grice, of Darlington, S. C., the first lay dele-gate, is one of the best stewards in the A. M. E. Church. He stands by his church regardless of conditions. The church is proud of him and is aways ready to reward him. Mr. J. W. Bethea is one of the prime mov-ers of the Dillon District. His elec-tion is a reward for work well done. Mrs. M. E. Miller is the model house-wife of Presiding Elder Miller. She is the second woman of the State e-lected to the General Conference.

Our Whereabouts.

On last Sunday we were with Dr. Harrison on the Wedgefield Circuit and we had a pentecost indeed. Our souls were made to rejoice in the God of our salvation. The Wedge-field Circuit has one of the greatest set of members throughout Method-ism, and when it comes to "doing things" on a charge, you will have to reckon with Dr. J. M. Harrison.

This week-end will find us at High Hill Station with Rev. J. W. Shaw, A. B., B. D. We will hold our busi-ness meeting Saturday at 2:00 P. M. and preach Sunday at 11:00 A. M. Let the people pray for an outpour-ing of the Hily Spirit.

"Let us advance on our knees."

BISHOP ARCHIBALD CAREY

We want to be consistent for the reason consistency is common every-day honesty.

When Bishop Gregg was elected president of Howard University we took the position that he couldn't, in good conscience, accept the position because the presidency would take all of his time, which would be a diversion from his consecration to the bishopric. But there is no perceptible analogy between the positions of the two prelates as to time or the necessity

of service. 4-5-20

We are not going to discuss Bishop Carey's ecclesiastical du-ties as they relate to his calling and consecration as a bishop, but as a Christian citizen who owes the state a debt as well as the church, to perform a Christian duty. The right of representation comes so seldom to the Negro that those who receive it have no right to turn it down, though he be a bishop or what not. If a rare opportunity comes to the Negro to step into civic offices and have a voice in government control, and thereby assist in securing justice and equality for his race, he would be recreant to every sentiment of Christianity if he did not accept, it matters not what his calling might be.

It is perfectly consistent with Bishop Carey's ecclesiastical duties for him to accept a place on the Civil Service Commission of Chi-cago for the purpose of strength-ening the public morals, and rais-ing a higher standard of efficiency in the public service. To deny him that inherent right would be equiv-alent to excluding the influence of the church from the political life of the nation. His church and race should glory in the fact that Mayor Thompson had recognized in the distinguished prelate those qualities of Christian statesmanship that made his selection pos-sible.

The very presence of a Christian bishop on the Chicago Civil Ser-vice Commission will have salutary effect on the commission, and will inspire it to rise above race preju-dice, and conduct the city in the fear of God.

His church should locate him in charge of the Chicago district, where he can best serve God and man.

He deserves commendation, rather than condemnation.

AFRICAN METHODIST EPIS- Florida; Bishop J. H. Jones, Oh-
COPAL GENERAL CON- Bishop W. D. Johnson, Texas;
FERENCE Bishop A. J. Carey, Chicago;
The Local General Conference Bishop W. Sampson Brooks, West
Commission of the African Meth- Africa; Bishop W. T. Vernon, Mich-
odist Episcopal Church is charged igan; Bishop W. A. Fountain, Ala-
with the responsibility of enter- bama; Bishop A. L. Gaines, presid-
taining the General Conference ing bishop of Chicago; Bishop R.
the denomination in the City of C. Ransom, Tennessee; Bishop J.
Chicago during the month of May, A. Gregg, South Africa.

1928, under the direction of Bishop A. L. Gaines, the presiding bishop of Chicago.

This gathering is the most important gathering of the Negro racial group in America and meets quadrennially. It will bring to the city representatives of eighteen Episcopal districts through their bishops; twelve general officers; sixteen college presidents; thirteen deans of theological seminaries; fifteen army chaplains; one thousand delegates and some five thousand visitors from all parts of the United States and foreign countries. —12-2

The Local Commission has secured the Eighth Regiment Armory for the sessions of the General Conference. The General Conference will be formally opened May 7th. On the opening night a welcome program has been arranged and the persons who are expected to deliver welcome addresses are: Governor Len Small, Mayor William Hale Thompson, Representative George T. Kersey, Judge William Harrison, Dr. L. K. Williams, Dr. H. Y. Tookes, the pastor of Greater Bethel Church, and others.

The Local Commission has prepared two monster musicals under the direction of Professor James A. Muney. One of which is Handel's "Messiah," to be presented at the Auditorium Friday evening, May 11. Some of the patrons of the Auditorium entertainment are Mr. Samuel Insull, Senator Deneen, Vice President Dawes and Hon. Refus C. Dawes.

The following are the members of the Local Commission: Bishop A. L. Gaines, Rev. H. Y. Tookes, Rev. W. A. Fountain, Jr., Rev. B. U. Taylor, Rev. J. N. Goddard, Rev. C. A. Fisher, Rev. B. G. Dawson and Rev. R. E. Wilson.

The Local Commission has already secured homes for over 2,600 visitors and delegates. The bishops of the A. M. E. Church who will be present are Bishop H. B. Parks, senior bishop, California; Bishop J. S. Flipper, Atlanta, Ga.; Bishop J. A. Johnson, Philadelphia; Bishop W. H. Heard, Pennsylvania; Bishop John Hurst,

the Indianapolis Times.

INDIANAPOLIS

INDIANA

MAR 29 1928

Negro Methodists Convene

By Times Special

ANDERSON, Ind., March 29.—The northern district conference of the African Methodist Episcopal Church is in session here. James W. Greater welcomed delegates and was responded to by the Rev. J. P. Wallate. The Rev. C. W. Crossland delivered the annual conference sermon.

5,000 WITNESS A. M. E. OPENING CHICAGO MEET

Half Audience Unable To
Hear Speakers As Loud
speakers Fail

BISHOP JOHNSON IS KEYNOTE SPEAKER

Advises Delegates In Delib-
erations To Stand By The
Church

CHICAGO, (By Carl Murphy)—Half the audience of 5,000 persons who attended the opening of the 28th quadrennium general conference in Eighth Regiment Armory Monday were spectators only. —12-28

A microphone was placed on the speaker's stand, but it failed to function. Delegates and visitors from all over the world, who had seats in the galleries or the lower half of the big hall, could only guess what Bishop H. B. Parks, of California, said when his gavel announced the beginning of conference.

Sounds of the hammers of workmen erecting booths in the armory and buzz of conversation from the

crowd unable to hear, frequently of the Sunday School Union and drowned the voices of the various editor of the "Young Allenite", who bishops, all of whom were given a accused Bishop Jones of mishandling funds of Wilberforce University.

Keynote Address The address said that the church Georgia, was the keynote speaker unproven, mud-slinging tirades. Referring indirectly to the reports "If we receive many stripes, it does that laymen will stage a fight for not mean that we are guilty of these equal representation and the min-scurrilous charges."

Condemns Divorce Bishop W. Decker Johnson, of Georgia, was the keynote speaker unproven, mud-slinging tirades. Referring indirectly to the reports "If we receive many stripes, it does that laymen will stage a fight for not mean that we are guilty of these equal representation and the min-scurrilous charges."

Four New Bishops Bishop Johnson pleaded with the delegates to "stand by the church". The address condemned divorce except for infidelity and termed com-

"The church is the mightiest influence for right that the world has known", the bishop declared. "It's regeneration and disfranchisement.

When Bishop Johnson deserted his When Bishop Johnson deserted his written manuscript in oratorical flights, his voice assumed a mournful cadence, and the hundred or more Georgia delegation "moaned" with him.

Georgia In Limelight Georgia delegates took the limelight again after the communion when they presented Bishop Parks with a pocketbook and a new gavel cut from a tree in the yard of the Camel County house where the bishop was born.

By this time the noise in the convention hall was so loud that the official stenographer had to stand behind Bishop Parks as he made his response. It was as if that half of the audience which could not hear had determined to make the other half appreciate what they were going through.

Bishops took turns in appealing for order, but gave it up and conference adjourned at 1 P. M. Monday until Tuesday at 10. Workmen immediately went to work to finish the erection of the loud speakers.

Bishop Carey Bishop A. J. Carey, who is under fire because he directs the work of the church in Missouri, Colorado, Nebraska and Kansas, while holding on to a political position in Chicago as Civil Service Commissioner, declared Monday that he knew the 5000 policemen of Chicago personally; and had had 14 of them stationed in the armory in plain clothes for the protection of the delegates.

Chicago's traffic would be suspended Thursday, he said, when a hundred or more official cars will carry delegates on a sightseeing tour of the city.

Visitors Visitors from Maryland include: Mrs. Martha Thompson, Rev. and Mrs. W. A. Harris, Rev. and Mrs. J. R. Nelson, Rev. and Mrs. Columbus Handy, Mrs. Mary F. Handy, Mrs. John Coasey, Mrs. C. E. Stewart, Mrs. Monroe Davis.

Visitors from Detroit were: Mrs. C. E. Smith and Mrs. P. W. Wortham.

Bishop Doesn't Commune Bishop J. S. Flipper, of Georgia, did not commune with the other bishops, Monday. Individual communion glasses were used. It is said Bishop Flipper only takes the sacrament when the single goblet of wine is passed.

Episcopal Address The Episcopal address read by Bishop Joshua Jones declared that while races may differ, mankind is one and all men are brothers.

Hits Ira Bryant Hitting at Ira Bryant, secretary

Church - 1928.

Mid-Winter Council of A.M.E. Bishops Convenes

Inde. Indep., Atlanta, Ga.
In Birmingham, Alabama

**Record-Breaking Crowd
Hears Sermon of Bishop Ransom and Deliberations of First Session.**

By REV. J. A. HADLEY, D. D.
(Special to The Independent.)

Birmingham, Ala., Feb. 15.—The Bishops' Mid-winter Council of the A. M. E. Church convened in St. John A. M. E. Church, this city, today. Dr. H. N. Newsome, pastor.

Bishop H. B. Parks, D. D., of California, and senior bishop of the church, presiding. Bishop J. S. Flipper, D. D., Atlanta, and Bishop J. Albert Johnson, D. D., of Baltimore, secretaries.

A record-breaking crowd gathered to hear sermon by Bishop R. C. Ransom and witness the deliberations of the Connectional Council in first day session. The devotions were conducted by Bishop W. D. Johnson, D. D., of Texas; Bishop John Hurst, D. D., of Florida; Bishop J. A. Gregg, D. D., and Bishop W. Sampson Brooks, D. D., of Africa; the Liturgical exercises conducted by Bishop A. L. Gaines, D. D., of New Orleans. Bishop William A. Fountain, D. D., of Alabama made the closing prayer and followed with the Holy Communion by Bishop J. H. Jones, D. D., of Ohio; Bishop A. J. Carey, D. D., of Chicago; Bishop W. H. Heard, D. D., of Philadelphia; Bishop J. Albert Johnson; Bishop W. T. Vernon, D. D., of Detroit, celebrants.

Just a little short of a General Conference number, for the registered here from the far west and east as well as from Africa and the Isles of the Seas. Ministerial piety given dignity to the church lobbyist the difference in polity from the

Methodism.

Six brothers will be elected, four for home work and for two foreign field work, it is thought.

"Coming events forecast their shadow" is now being discussed that Dr. Baxter will remain at the book concern; Dr. J. G. Robinson has been promised the election to the bishopric; Dr. Coit is making good at the missionary department and should remain there for the good of the cause. His vision is but the measure of the man, and if allowed to shape the groove, will give to African Methodism a department not a whit behind the best that can be found in this and other countries.

Dr. Ira T. Bryant has accomplished a great work at his department during this quadrennium. The home for the indigent or aged ministers merit the respect and good will from all hearts whose souls have been touched for the Master's use.

REV. B. J. DAWSON ASSUMES CHARGE OF QUINN CHAPEL

Rev. B. J. Dawson, A.B., B.D., has recently become the pastor of Quinn Chapel A. M. E. church, 24th St. at Wabash Ave. Dr. Dawson was born in Sumter county, South Carolina. He is a product of the following schools: Allen University, Columbia, S. C.; Morris Brown University, Atlanta, Ga.; later college Little Rock, Ark.; Stillman College, Tuscaloosa, Ala., and Tuskegee College, Tuskegee, Ala. He has a pleasing personality and finds favor with his congregation everywhere.

He has been a very successful minister and has always succeeded wherever he has been his to labor. His congregation always grows larger the longer he stays. He has been a hard worker for his denomination, having built, paid off



Rev. Dawson

A.M.E.



Bishop Gaines

big debts and beautified many churches of his denomination, and has added hundreds to the churches where he has labored. He comes to Quinn Chapel, Chicago, after five successful years of labor at St. James A. M. E. church, New Orleans, La., where he bought property for the church now valued at \$40,000, put in a new pipe organ at a cost of \$7,000 with all modern improvements. Put in a new heating plant at a cost of \$1,000. The

church was beautified at a cost of \$2,000, and a parsonage furnished at a cost of \$10,000, which is said to be the most beautiful parsonage in the connection.

Dr. Dawson has taken hold of the affairs of Quinn Chapel in a most pleasing manner to all the members of that church.

Sunday will be communion day at Quinn Chapel. Bishop A. L. Gaines, the presiding bishop of the district, will preach the communion sermon. Dr. Dawson is being favorably spoken of as a candidate for a bishopric at the forthcoming general conference which is to meet in Chicago in May, 1928.

A. M. E. BISHOPS' COUNCIL MEETS IN BIRMINGHAM

Argus
Prominent Churchmen from Every State in Union In Attendance at Important Session

St. Louis Mo.

2-17-28
BIRMINGHAM, Ala., Feb. 16.—(Special)—The Bishops' Council of the A. M. E. Church convened here this Thursday. One of the largest bodies of prominent ministers and laymen of the race had registered when the meeting opened. Dr. H. N. Newsome, pastor of St. John Church and prominent candidate for the bishopric is entertaining the council.

Every state in the Union is represented at the council, which is the last meeting of the body before the general conference to be held in Chicago next May. Interesting addresses by leaders of the church marked the first day's session of the council. St. John A. M. E. Church is the scene of all the sessions.

The council is being held in the Ninth Episcopal District over which

Bishop W. A. Fountain presides. The meetings is being guided by the spirit of every bishop of the church. Special inspiration is being given by Bishop J. Sampson Brooks, resident bishop of Africa. Among the prominent laymen in attendance are Ira T. Bryant, secretary-treasurer Sunday School Union; John R. Hawkins, financial secretary of the church; Prof. Jackson, secretary of education, and a host of others who are helping to shape the policy of the church and the program for the next general conference.

A. M. E. BISHOPS COUNCIL IS IN SESSION HERE

Reporter Birmingham Ala.
Birmingham, the Magic City of the South, is complimented this week with the presence of the Bishops' Council of the African Methodist Episcopal Church, representing a membership of nearly 800,000. In this gathering are some of the finest types of Christian character, moral and intellectual ability to be found anywhere.

The African Methodist Episcopal Church is no little organization. It is a dynamic power and is respected for the accomplishments made in race development and Christian fortitude. It is now in its mid-winter session and the conference is being held at the St. John A. M. E. Church, the Rev. H. N. Newsome, pastor and host. There must have been great effort to bring this large body of distinguished churchmen to the city of Birmingham and certain important impressions must have been made in order to attract the attention from other large cities of the country in the North, East and West. Just a few cities in the South have expressed the ability to entertain a council of so great importance and all the people of the city must feel free to support Dr. Newsome for his courage and vision.

The meeting in Birmingham emphasizes the appreciation and confidence the general church has in the ability of Bishop W. A. Fountain, who is the presiding officer of the ninth episcopal district, and who has covered his territory and done his work in a most becoming manner. Bishop Fountain has a pleasing personality and is respected by men of all types and classes. It must be remembered that his character and influence went a long way in the consideration of the council in having its meeting here at this time, and we believe that we bespeak the feelings of the citizens of Birmingham when we tender our thanks to him and extend to the council our unstinted welcome.

This is the last meeting of the body to be held before the general conference which convenes in Chicago next May. It is indeed an important meeting. No doubt many things affecting the future of the Church, with particular reference to the program to be carried out at the general conference, will form a large part of the council's consideration. It is hoped that these men of much vision and with the destiny of so many thousands of people in their hands will consider well the problems confronting the American black man, as well as the problems of the nation. Whatever we may expect from politics, commerce, and labor, nothing is safe without the spirit of the Christ. Whatever criticisms, wise or otherwise, may be lodged against the present day church, no institution is safe without its influence.

We congratulate ourselves on having the distinguished guests in our borders and bid them welcome to all the comforts and pleasures of our great city. We do not often have such distinguished personages in large numbers and our welcome to them must be in keeping with their high desert. Birmingham will keep its record for hospitality and do itself proud of an opportunity to impress the visitors with the sense of its present and future possibilities. Dr. H. N. Newsome whose congregation is host to the Council, is again congratulated on bringing to Birmingham such an august assembly.

A. M. E ZION PREPARING FOR GEN'L. CONFER'NCE

2-17-28.
Local Committee Is Busy With Arrangement Plans Opening Date Just a Little More Than 2 Months Off—May 2 to 23

Rev. Jackson Sends Out Information. Sessions Will Be at New Coliseum

The local committee, of one hundred citizens, is working away daily

getting things in shape for the con-
ference which convenes in Chicago next
May. It is indeed an important meet-
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ham such an august assembly.

Would be glad to have you there-
fore: intimate any special person or
persons that you would like to have
with you, whether it is some member
of your family or some delegate in
attendance.

Do you wish garage accommoda-
tion?

If we can get this information at
once it will give us time to let you
know just how the whole situation
will be handled, etc.

I will thank you also if you will
send me the lists of delegates and
visitors who will attend the General
Conference from your district,
offering us any suggestion on how to
pair or group them.

You can understand how helpful
this will be to the committee in as-
signing these delegates and friends.

Yours for Loyal Service,
H. H. Jackson,

To Delegates and Friends:

It is just about 85 days before the
opening of the General Conference
here in May. We are therefore very
anxious that your entertainment will
be the best in the history of the
church. In order that we may know
just how to prepare for you, we are
asking that you answer at once tell-
ing us just what you would like to
have in the way of accommodation.

Our General Committee is arrang-
ing for \$10.00 Per week for each in-
dividual. Sleeping not more than two
in a room and giving two meals a
day at these homes.

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H. H. Jackson,
3008 Lucas Ave.
St. Louis, Mo.

BISHOP'S COUNCIL ADJOURNS

**African Methodist Episco-
pal Bishops and Of-
ficials**

**DRS. RANSOM, CALDWELL,
BRYANT AND OTHERS RE-
TURN WITH GLOWING RE-
PORTS FOR FUTURE**

To Nashville Globe—(Special).

The Bishops of the A. M. E. Church
held their Mid-winter session in St.
John A. M. E. Church, Birmingham,
Ala., February 16-18. All of the bishops
were present, except Bishop W. S.
Brooks of West Africa. It was a very
important Council, as it was the one
preceding the General Conference,
which meets in May in the city of
Chicago.

Bishop R. C. Ransom, Bishop of
Tennessee and Kentucky, preached the
sermon and it was the concensus of
opinion among those in attendance that
it was the most pronounced utterance
that ever came from a Bishop. He
clearly showed in his oration that
there were ills existing in the Church
that must be remedied. He was fear-
less in his address and the men, most
of them were delegates, were with him
and so declared it.

There were in attendance at least
three hundred ministers and laymen
from every section of the Church. The
Connectional Council, composed of
ministers and laymen held a very in-
teresting meeting and passed some very

strong resolutions that will be brought
before the General Conference for en-
actment into law.

Many candidates for the bishopric
and General officers were in evidence,
shaking hands with each other. It was
generally conceded that four men will
be elected to the bishopric and that Dr.
Julian C. Caldwell, Tennessee's choice,
will be one of them. Also that Mr. Ira
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gether with Dr. Allen for the Southern
Christian Recorder and Dr. S. S. Mor-
ris for the Allen C. E. League.

There is no man who is an aspirant
for the bishopric better known than Dr.
Caldwell, for he has travelled all over
the Church as Secretary of the League
and for four years has been the Editor
of the Sunday School Literature. He
is a man of parts and the Church will
make no mistake in electing him for he
has culture, character and consecration.

BISHOP'S COUNCIL ADJOURNS

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Church - 1928

A. M. E. BISHOPS TO BE MOVED EVERY 8 YEARS

Pandemonium Reigns Before Secret Ballot Shows 641 To 203 Vote

9 BISHOPS AFFECTED BY THIS NEW LAW

John R. Hawkins Carried Off Platform After He Makes Report

CHICAGO, (By Carl Murphy)—The General Conference of the A. M. E. Church in session here Thursday voted 641 to 203 to place an 8 year time limit upon bishops serving any single episcopal district.

The law affects the following bishops: Bishop W. H. Heard, Philadelphia; Bishop J. Albert Johnson, Baltimore; Bishop J. H. Jones, Wilberforce; Bishop J. S. Flipper, Atlanta; Bishop W. D. Johnson, Texas; Bishop John Hurst, Florida; Bishop W. S. Brooks, West Africa; Bishop H. B. Parks, California; Bishop John A. Gregg, South Africa.

Gomez Makes Motion

Resolution to instruct the Episcopal Committee to change every bishop who had served 8 years in any church in the past four years. He said district was offered by Rev Joseph Gomez, of Detroit, and immediate pandemonium ensued.

Alternate concerted yells of "yes" and "no" held up proceedings for five minutes. Rev. H. Y. Tookes' African motion to lay on the table by secret ballot, designed as a test vote, was adopted.

Bishop J. S. Flipper declared the Conference had no right to pass such a resolution, and if it did the bishops would disregard it and assign themselves.

Bishop Howled Down

The delegates howled down Bishop W. H. Heard, who asked permission to speak against the motion out of order.

Confusion was so great that delegates crowded Bishop J. A. Johnson,

in the effort to compel him to rule the motion out of order other delegates rushed forward to protect the presiding officer if necessary.

Move Them All

Bishop Johnson declared he was in no danger and was simply doing his duty in ruling out motions to adjourn.

A placard was carried around the hall which read "Move Them All".

Hawkins Carried Out

A thirty-minute demonstration of a different sort greeted the report of John R. Hawkins, financial secretary. He was lifted on the shoulders of a crowd and carried around the armory.

I. More religion in business and more business in religion.

II. Higher standard for the ministry.

III. Equalization of presiding elder districts.

IV. Equalization of Episcopal Districts.

V. Rotation of bishops at least every eight years.

VI. Larger salary for bishops and elimination of fees.

VII. Better provision for the superannuated ministers, widows and orphans.

The adoption of these measures is practically assured.

Baltimore Visitors

Mrs. Louise Bevans, Mrs. Nellie B. Johnson, Mrs. M. Belle, Thaddeus Copeland, Rev. J. W. Armstrong, Rev. J. C. McEady, Rev. J. A. Davis, Rev. John Bond, Rev. W. H. Baker, Rev. C. E. Walden, Rev. J. M. Boston.

From Washington: Rev. W. H. Thomas.

Dr. P. J. Jordan, Rev. J. C. McEady, of Baltimore.

Bills Introduced

A bill was introduced to fix the order of service in all churches; another to "limit laymen" in the church; another to suppress newspapers; one to amend the discipline so that army chaplains shall not be members of the General Conference.

Dr. L. B. Butler, Arkansas, introduced a resolution asking that the West Indies and South America be set aside as a separate area with a resident bishop.

A bill to retire bishops at 70 and to give laymen equal representation were introduced, Monday.

There is hardly a subject of any kind or character that some delegate hasn't attempted to regulate by legislation.

Bishop Gregg Reports

Bishop John A. Gregg reported 35 new churches dedicated in South Africa in the past four years. He said he had travelled 100,000 miles by train, auto, horse-cart and horseback, supervising his work.

The conference was not in a humor to listen to long-winded encomiums, however, so when Rev. H. P. Jones, Ohio, had spoken on Bishop Jones' work for five minutes, he was hooted down. The cry of "order of

Dr. Jones Hooted

Two huge baskets of flowers were presented Bishop Joshua Jones when he was introduced to preside at Monday morning's session.

The conference was not in a humor to listen to long-winded encomiums, however, so when Rev. H. P. Jones, Ohio, had spoken on Bishop Jones' work for five minutes, he was hooted down. The cry of "order of

Confusion was so great that delegates crowded Bishop J. A. Johnson,

A.M.E.

rear of the hall and swelled until the speaker was drowned. The demonstration lasted six minutes.

A motion introduced by Ira Bryant, Tennessee, was passed hereafter limiting these introductory services to ten minutes.

Bishop Brooks Voted \$13,337

The sum of \$13,337.64 was voted Bishop Brooks by the Missionary Department, Monday. The Parent Mite Missionary Society, the Women's Home and Foreign Missionary Society and the Missionary Department will each contribute the third of this sum to meet the deficit of the West African work.

Bill Thompson's Money

Kumor persists that Mayor "Big Bill" Thompson's money is being used to influence votes of the delegates.

One report is that \$16,000 is to be spent with the Episcopal Committee, to bring Bishop A. J. Carey to the Chicago area. This would mean that all churches in the state would be open to Republican speakers in a political campaign.

The Episcopal Committee and delegates were guests of Bishop Carey, on what Bishop H. B. Parks termed a "joy ride" around the city in autos, Monday.

"Expenses" of the delegates are being paid also.

Dr. Steptoe

Dr. C. Harold Steptoe, pastor of Bethel Baltimore, is among those most likely to be elevated to the Bishopric. Sentiment drifts toward him.

Bryant Reports

Ira T. Bryant, for the Sunday School Union, reported that the annual bill for printing Sunday School literature amounts to \$44,000 and the average receipts of the Nashville plant \$79,188. Building and plant are valued at \$200,000.

Education

A. S. Jackson, secretary of education, reported 21,361 students, 14 church schools with plants worth \$4,000,000. He recommended that the management, ownership and control of all church schools should be vested in the board of education.

A. M. E. Review

Rev. J. G. Robinson reported a circulation of 4,236 copies quarterly for the A. M. E. Review. The department expended \$14,507 in the four years.

Church Extension

Dr. A. S. Johnson, of the church extension department, reported receipts of \$278,456 during the past four years. Outstanding loans on churches total \$443,553 and interest due, \$262,196.

Southern Christian Recorder

Dr. G. W. Allen, editor of the Southern Christian Recorder, reported receipts of \$13,417 and a four-year deficit of \$4,061.

Bishop Brooks' Report

Bishop W. Sampson Brooks' financial report of West African Mission field showed \$13,881 raised in his first U. S. campaign in 1924 and \$17,122 raised in his second campaign. From the Missionary Department, \$29,817 was received during four years and from the Women's Mite Missionary Society, \$1,000.

Western Christian Recorder

Rev. James D. Barksdale, editor of the Western Christian Recorder, reported a four year deficit of \$4,000.

Fraternal Delegates

Dr. James C. Anderson, fraternal delegate from the C. M. E. Church, said there is no modernism in the south which believes in the apostolic creed. There is no real obstacle in the way of organic union, he declared.

From M. E. Church

"Your heart is our heart," wired the Methodist Episcopal Church from Kansas City. A message of fraternal greeting was sent in reply.

Speakers

Visitors and speakers, Thursday, were, Walter White, of the New York N. A. A. C. P., Dr. George Edward Haynes, New York, and Dean Shaler Matthews, white, representing the Federal Council of Church-

5-19-28
Hurst, by Florida and South Carolina delegations. D. H. Sims, president of Allen University, made the presentation.

Resolution That Caused Removal of the Bishops

Introduced by Rev. Joseph Gomez of Detroit, Mich., and Seconded by Rev. H. Y. Tookes Chicago.

The Methodist church, born of the great evangelical revival in England, has affected the development of the world in a most definite and salutary way. With utter self-effacement and glad abandon have its ministers walked the far-off India, and climbed the steepest hills of Africa, and chanted ancient dirges that were set to new words, so that the message of the Christ may be carried to the remotest corner of the globe.

Through this zeal for the salvation of men, worthy pioneers brought the glad tidings to America, and Methodism became at once the star of hope, and the city of refuge to all oppressed. Richard Allen was among those who felt the impact of this new message of life, and so thoroughly imbued with its spirit was he that when those responsible for its preservation would put unholy emblems on this altar of the ancient faith conceived in, and dedicated to liberty, he at once snatched the falling standard from enfeebled hands and became the real defender of the faith. This then is the genius of African Methodism. Out of the travail of days of bitter warfare for liberty's sake she has come.

The African Methodist Episcopal church is the result of most vigorous and manly protest against intolerance, injustice, tyranny and anything to the contrary notwithstanding, the pages of our history show that along this path as a church we have come through the years, that we have accepted every challenge unafraid, and that the leaders have had the courage and vision to face every crisis, and to stamp out any practice imminical to the growth and perpetuity of our Bethel. Today we face as of old a great challenge. The time has come for us as a church to decentralize the district and connectionalize the church. This in a great measure can be done by a change in our present form of Episcopal supervision.

Be it therefore resolved that the general conference here assembled do hereby instruct the Episcopal committee to change all bishops who have served for two or more quadrenniums on a district, and

Be it further resolved that the Episcopal committee be and is hereby empowered to prepare suitable legislation which shall regulate our Episcopacy to the end that this condition may not obtain; and,

Be it further resolved that these resolutions be adopted by a secret ballot.

5-19-28
CHURCHMEN OF ALL THE WORLD HERE

Quadrennial Conference In Its 28th Session Brings Colorful Array To City

MAYOR AND BISHOPS DINE
Thousands Pack Armory To Hear Prelates' Wisdom

(BY JOS. D. BIBB)

Three thousand ministers and lay delegates are assembled here to attend the stupendous General Conference of the African Methodist Episcopal Church. The Eighth Regiment Armory, home of historic, fighting regiment of Chicago's fighting lads, is the place. The Armory holds sacred and glorious traditions, and the apostles of peace and Christianity are now assembled where stood the "devils dogs" of war. The African flag is seen girding the rafters of the great auditorium, there are flags everywhere and the stars and stripes of the nation float every day and everywhere over the heads of the Christian soldiers. It is a thrilling spectacle. Thousands of men dressed in sombre black with crosses dangling from their watch chains, reversed collars, high vests and calm, complacent faces. Men and women from all over the nation are here assembled. They will elect new bishops, assign ministers to the different business departments of the church, they will

used as an improvised pulpit, will be sits beside him. He is a tiny little seen the distinguished and exalted man of dynamic powers. Time has heads of the church. There sits Bishop Sampson Brooks, elected to the Bishopric in Saint Louis eight years ago. He has done a wonderful work assign the present sitting Bishops to looking respective districts, the committees will report and the business of the great body is fast getting under way, but you can tell as you enter the Armory that the spirit of the church formerly president of Wilberforce is in the atmosphere. It is no Fourth of July celebration, no political convention. This group has versity. He is a scholarly divine, the matters of religion, education and economics to deal with.

Venerable Bishops

On the elevated rostrum, being in Africa. Bishop Brooks stands as a giant east in ebony, haloed with a shock of white hair. There on his left sits Bishop Reverdy D. Ransom, formerly pastor of great churches in New York and Chicago; an eloquent, commanding pulpiteer. His white hair crowns his slender six feet. Beside him sits Bishop W. T. Vernon, formerly Registrar of the United States Treasury. His name, a score of years ago, appeared on all the paper money of the nation. He, too, looks his part, short of statue, rotund of figure and his voice peals like thunder! Bishop J. Albert Johnson sits near him. He has the forehead and face of the scholar and thinker. His eyes are downcast and he seems to be listening to and drinking in every word that is uttered. He is a magnificent preacher, splendidly educated and an honor to the bench of Bishops. The distinguished looking man next to him is Bishop Parks, senior Bishop. He is a study in black and white with Grecian figures cast in solid black, set off with snowy hair and beard. He makes a patriarchal picture. He sits upright, keenly alert, carrying his years with grace and dignity. Bishop A. J. Carey sits beside him, peering through his heavy lensed glasses. Bishop Carey is a giant of a man with a sad, solemn stare. He bows benignly to those assembled in front of him. He has served in Chicago for thirty years and has won the respect and recognition of the entire city. He seems to sympathize with humanity and to understand men. Bishop Carey is one of the three Civil Service Commissioners of the City of Chicago. He believes that his people should be made articulate in the affairs of the nation, and with eloquence and energy has broken the ice.

Former College President There

To the right of Bishop Carey and a little behind him sits Bishop Joseph Flipper, a tall commanding figure. His hair was once ruby colored, but is now as white as the fields of cotton in his own Georgia. Bishop Flipper was formerly president of Morris Brown College. He is a brilliant speaker and clear thinker, who has served nobly and well. Bishop Heard

is forced to stand. Special policemen stand on the outside and direct the traffic, while plain clothes officers circulate up and down, keeping order. Booths line the walls. The office of the Christian Recorder and the Book Concern are in evidence. The Armory Nashville, S. S. Morris, secretary, is divided into districts for the various delegates, in order that they may sit together and perhaps vote unison when the time comes. Here and there a piece of literature is parsed around, espousing the cause of home Christian brother for promotion in the affairs of the Church. The great religious machine is swinging into action and it soon will be launching into the great work outlined

Baltimore, Md.

BRYANT IS HELD IN CHECK

Harmony Prevails Despite Laymen's Efforts to Gain Recognition

By R. A. ADAMS

CHICAGO, Ill., May 17.—

The second week of the 28th quadrennial session of the General Conference of the African

Episcopal Church, is being held

in the 8th Infantry Armory,

35th and Giles.

Attending this conference are Bishops

Henry B. Parks, Joseph S. Flipper, J.

Albert Johnson, Wm. H. Heard,

John Hurst, Joshua H. Jones, Wil-

liam Decker Johnson, William A.

Fountain, William T. Vernon, Archi-

bald J. Carey, W. Sampson Brooks,

A. Lincoln Gaines, Reverdy C. Ran-

som and John A. Gregg, with twelve

general officers, 1,000 delegates and

hundreds of visiting ministers and

laymen.

Reports of general officers show great material progress during the past four years. Total receipts are as follows: Financial department, Dr. John R. Hawkins, secretary, \$1,522,682.76; missionary department, New York, E. H. Coit, secretary, \$316,285.50; church extension department, Philadelphia, S. J. John-son, secretary, \$244,000.72; Book

Religion as a free outlet for negro spirit was described by Robert H. Moton, principal of Tuskegee institute, in his address before the general conference of the A. M. E. church, now being held in the Eighth Regiment armory, Giles avenue and Thirty-fifth street.

"The church is the one organization that has given to the negro his fullest opportunity for free and unhampered development," the speaker declared. Moton is the successor to Booker T. Washington and is recognized as an educational leader of his race.

He urged upon his fellow delegates the importance of unity between white and black races; in the Christian spirit of good-will, unselfishness, honor and honesty and genuine brotherhood. That the A. M. E. denomination is growing financially as well as numerically was revealed in the annual report of the financial department, of Gregg, of West Africa, and Bishop W. Sampson Brooks from Liberia.

religion and party politics and give

all of their attention to the matter

that involves them. The various

Negro denominations should com-

bine their efforts for greater results

as a race. Neither of the church

organizations can hope to achieve

individually. Combining the power

of these denominations can be done

without any limitation or change of

the creeds. When a Negro congress-

man is wanted, a committee of truly

educated, honest churchmen from

each denomination could lay hold on

the civil powers of the government

and demand the recognition that is

accorded other American citizens.

"Such a mass movement of the

denominations would help the Negro

to become articulate in the larger

cities, where his political rights are

not entirely hampered; and later

there would be a social transforma-

tion and development among the

race in the southland."

The program was an occasion for

choice and highly entertaining mu-

sical numbers from an octette from

Livingstone College. Dr. J. W.

Trent, president of the college, was

a speaker and explained the purpose

B. Parks, Joseph S. Flipper, J. of the \$250,000 campaign launched

Albert Johnson, Wm. H. Heard, for the institution.

CHICAGO, ILL.

Journal
MAY 11 1928
Urge Black, White Unity

Robert H. Moton, Tuskegee Leader, Speaks to A. M. E. Church Conference

Church-1928.

TABLE SHOWS HOW A. M. E. CHURCH LOST MEMBERS
THRU THE MIGRATION BTWEEN 1916-1926

STATISTICS FOR THE AFRICAN METHODIST EPISCOPAL CHURCH, BY STATES

STATE	Number of churches		Membership		Expenditures: 1926		Value of church edifices: 1926	
	1926	1916	1926	1916	Churches reporting	Amount	Churches reporting	Amount
Total	6,708	6,633	545,814	548,355	6,492	\$7,600,161	5,829	\$32,092,549
Urban	1,599	...	272,765	...	1,532	4,803,582	1,424	23,994,224
Rural	5,109	...	273,049	...	4,960	2,796,579	4,405	8,098,325
New England:								
Massachusetts	16	15	1,662	1,581	16	59,510	14	277,700
Rhode Island	5	5	645	614	5	13,935	14	95,000
Connecticut	7	6	1,062	516	7	30,750	6	87,000
Middle Atlantic:								
New York	58	45	10,516	3,214	56	262,324	48	1,144,800
New Jersey	101	76	11,415	7,230	101	310,345	85	341,484
Pennsylvania	174	140	23,208	16,798	140	641,160	157	3,064,972
E. No. Central:								
Ohio	149	104	16,578	11,140	134	355,698	120	1,791,060
Indiana	67	52	7,486	4,962	65	170,799	64	716,250
Illinois	113	101	19,366	16,280	110	359,532	95	1,704,387
Michigan	42	28	10,818	4,964	41	210,214	39	1,054,364
Wisconsin	5	5	728	819	10,708	3	27,000	
W. No. Central:								
Minnesota	8	5	1,402	1,426	8	34,885	5	101,500
Iowa	27	21	2,598	2,248	27	59,644	26	229,835
Missouri	155	127	11,179	13,616	115	107,619	101	611,800
Nebraska	10	9	1,540	723	7	25,440	6	115,315
Kansas	77	69	6,336	4,975	77	92,435	77	664,200
South Atlantic:								
Delaware	63	46	2,994	3,290	61	64,543	50	152,325
Maryland	100	107	11,478	10,509	100	225,947	95	1,110,243
District of Col.	7	9	2,179	2,353	7	44,079	7	716,000
Virginia	108	120	14,635	13,581	107	186,798	105	1,079,537
West Virginia	64	35	2,298	1,325	58	58,558	31	293,095
North Carolina	205	247	18,453	20,433	203	202,640	197	1,045,200
South Carolina	546	645	59,372	90,469	533	437,046	510	1,466,659
Georgia	1,173	1,144	74,149	89,295	1,149	743,393	995	2,720,683
Florida	694	698	47,541	39,402	668	786,123	588	2,599,135
East South Central:								
Kentucky	130	144	10,492	10,187	130	137,264	119	891,900
Tennessee	233	291	19,109	23,497	232	195,536	218	924,422
Alabama	524	524	45,330	42,658	518	384,136	461	1,367,092
Mississippi	397	498	22,439	26,133	393	183,422	383	710,800
West South Central:								
Arkansas	404	435	25,249	30,457	397	317,483	359	886,337
Louisiana	206	196	12,464	10,260	204	206,066	186	631,319
Oklahoma	107	152	5,918	7,250	106	92,186	96	303,835
Teas	640	464	33,985	30,857	619	441,382	519	1,472,390
Mountain:								
Montana	7	5	200	199	6	5,599	7	33,200
Wyoming	6	3	241	97	...	**	...	**
Colorado	13	15	2,195	1,849	3	1,820	...	**
New Mexico	5	5	238	140	...	**	...	...
Arizona	6	4	515	234	...	**	...	...
Pacific:								
Washington	8	7	947	503	7	21,069	8	49,700
California	38	24	6,183	2,422	38	105,952	35	566,700
Other States*	10	9	671	341	9	14,120	9	45,310

*States having less than 3 churches (or less than 3 churches reporting expenditures or value of edifices).

**Included in amount shown for "Other States."

WASHINGTON, D. C.—The Department of Commerce announces that, according to the returns received, there were in the United States, 6,708 churches of the African Methodist Episcopal Church in 1926, with 545,814 members, as compared with 6,633 churches and 548,355 members reported in 1916. The total expenditures for 1926, as reported by 6,492 churches, amounted to \$7,600,161, including \$6,205,632 for current expenses and improvements, \$1,257,397 for benevolences, missions, etc., and \$137,132 not classified. The total expenditures reported by 6,516 churches in 1916 were \$3,413,395. The value of church edifices (including furniture and equipment), as reported by 5,829 churches for 1926, was \$32,092,549, which may be compared with \$14,631,792 reported by 6,232 churches in 1916. Of the 6,708 churches reporting in 1926, 1,599 were located in urban territory (incorporated places of 2,500 inhabitants or more) and 5,109 were in rural areas. Of the total membership, 272,765 were in the urban churches and 273,049 in the rural

A.M.E.

ASSIGNMENT OF BISHOPS

The Episcopal Committee recommended the following assignment of bishops:

BISHOP JOSHUA JONES
First District—New Jersey, New York, New England, Delaware, Bermuda, and Nova Scotia.

BISHOP A. L. GAINES
Second District—Baltimore, Virginia, North Carolina and Western North Carolina.

BISHOP W. H. HEARD
Third District—Ohio, North Ohio, West Virginia, South Ohio, Penn.

BISHOP A. J. CAREY
Fourth District—Indiana, Illinois, Chicago, North Western Michigan, Ontario.

BISHOP A. J. GREGG
Fifth District—Missouri, Kansas, Colorado, North Missouri, S. West Mo., Nebraska.

BISHOP W. A. FOUNTAIN
Sixth District—Georgia, N. Georgia, S. W. Georgia, Atlanta, Macon, S. Georgia, Augusta, Americus.

BISHOP JOHN HURST
Seventh District—South Carolina, Columbia Northeast South Carolina, Piedmont, Palmetto, Central South Carolina.

BISHOP W. D. JOHNSON
Eighth District—Mississippi, Central Miss., North Miss., Northeast, Miss., East Miss., Northwest Miss.

BISHOP R. A. GRANT
Ninth District—Alabama, Central Alabama, East Alabama, South Alabama, South Alabama and West Alabama.

BISHOP W. SAMPSON BROOKS
Tenth District—Texas, Central, N. E. Texas, West Texas, Southwest Texas, North Texas, Mexico, Rio Grande, East Texas, Northwest Texas.

BISHOP J. S. FLIPPER
Eleventh District—Florida, E. Fla., South Florida, Central, West Fla., Middle Fla.

BISHOP W. T. VERNON
Twelfth District—Arkansas, West Ark., South Ark., East Ark., Central, Ark., N. E. Arkansas.

BISHOP R. C. RANSOM
Thirteenth District—Louisiana, Central La., Southwest La.

BISHOP J. A. JOHNSON
Fourteenth District—Kentucky, W. Tennessee, Tennessee, E. Tennessee.

BISHOP H. B. PARKS
Fifteenth District—California, Puget Sound, Oklahoma, Central Oklahoma, South California.

BISHOP M. H. DAVIS
Sixteenth District—Monrovia, Liberia West Africa, Sierra Leon, Gold Coast

BISHOP G. B. YOUNG
Seventeenth District—Cape Colony, Transvaal, Orange River, Zambezi, Natal

BISHOP S. L. GREENE
Eighteenth District—South America, West Indies, Windward Island, Bahamas, Jamaica.

GENERAL OFFICERS
DR. D. M. BAXTER—Business Manager, A. M. E. Book Concern, Philadelphia, Pa.

PROF. J. R. HAWKINS—Financial Secretary, Washington, D. C.

PROF. IRA T. BRYANT—Secretary, Treasurer A. M. E. Sunday School Union, Nashville, Tenn.

DR. G. W. ALLEN—Editor, Manager Southern Christian Recorder, Nashville, Tenn.

DR. S. J. JOHNSON, Secretary, Church Extension Dept., Washington, D. C.

DR. E. H. COIT—Secretary of Missions, New York, N. Y.

DR. R. R. WRIGHT, Editor of Christian Recorder, Philadelphia, Pa.

DR. S. S. MORRIS, Secretary, A. C. E. League, Nashville, Tenn.

DR. J. G. ROBINSON—Editor A. M. E. Review, Philadelphia, Pa.

DR. W. H. H. BUTLER, Historian, A. M. E. Church, Pittsburgh.

burgh, Pa.

DR. J. H. WILSON—(A new man)
Editor Western Christian Recorder, Los Angeles, California.

DR. R. S. JENKINS—Chief Secretary of General Conference, Dallas, Texas.

DR. J. C. CALDWELL, Editor Sunday School Literature, Nashville, Tenn.

U. S. Census Bureau Makes Public Reports Which Show Falling Off In Membership Of The A. M. E. Church

Comparative Statements For 1916 and 1926 In Departmental Bulletin Place Area of Decrease In Six Southern States

Washington, D. C.—According to a bulletin issued by the Department of Commerce, under date of June 29, the census of religious bodies which is being conducted by the Census Bureau shows that while there has been an increase in the number of churches, there has been a falling off in membership of the A. M. E. Church during the ten-year period from 1916 to 1926.

The census figures show that in 1916 there were 6,663 churches as against 6,708 in 1926, but that the membership figures for 1916 showed 548,355 members as compared with 545,814 in 1926.

An examination of the detailed statement issued by the Census Bureau shows that the falling off in membership was almost entirely in southern states, including North and South Carolina, Georgia, Tennessee, Mississippi, and Arkansas, particularly Missouri, and shows a decrease ranging from 13,616 to 31,097 less in So. Ca.

The largest loss of membership was in South Carolina, which fell from 90,469 to 59,372, a decrease of 31,097. North Carolina dropped

from 20,435 to 18,453; Georgia was second to South Carolina, as the 89,295 membership in 1916 was only 74,149 in 1926, a difference of 15,146.

Tennessee had 19,109 in 1926 as compared with 23,497 in 1916; the figures for Mississippi were 26,133 in 1916, 22,439 in 1926; Arkansas, 30,457 in 1916, 25,249 in 1926.

On the other hand, whereas the value of church properties in 1916 totaled \$14,631,792, as reported by 6,232 churches, in 1926 the reports from 5,829 churches showed property values (including furniture and equipment in both cases), of \$32,092,549. The expenditures reported in 1916 by 6,516 churches amounted to \$3,413,395. Therefore the A. M. E. people in 1926 reported expenditures of \$7,600,161.

Of the 6,708 churches reporting in 1926, 1,599 were located in towns or cities with 2,500 or more inhabitants.

By special arrangement with G. Snowden Lamar, well known foreign newspaper correspondent, The Chicago Defender presents the fifth of a series of articles on Liberia. Mr. Lamar has made a careful study of the many phases of life in that republic and will give an impartial report of his findings.

In my last article I mentioned the fact that the African Methodist church should take care of the school which Bishop Brooks has established in Monrovia, or it would fall into the hands of the government. Well, I am telling no secret when I say that some very reputable citizens expressed to me their doubts of the ability of that church to carry on that school notwithstanding the fact that it was free from debt.

They said that Liberia college would have the plant in a few years, and that for this reason the government was not putting up a building for that school. I was further informed that nearly all of the departments of the government were housed in buildings that had been obtained by confiscation; that such is a favorite method of the Liberian government to acquire needed property. Therefore the A. M. E. people had better stir themselves to the support of Monrovia college.

And this brings us to consider what the churches are doing for the religious training of the people.

Lacked Leaders

I have told you about the schools supported by each denomination, but Mohammedan religion tolerates polygamy while 5,109 were in rural communion between school work and religious training. In a heathen land is but slight change to make them almost identical. The Methodist Episcopal and the Protestant Episcopal churches understood thatism: hence the ease with which converts are made. It is a religion of scholars, as compared with 43,673 for leadership. Today nearly all their teachers and preachers are graduates of their own schools and are doing efficient work.

Unfortunately the African M. E. church did not see that point until a few years ago. Consequently it sent over missionaries to convert the devils, not of idols. They fear the heathen and strove to build up the devils and try to please them to save church in that way. From among themselves from attack. See the simple converts they chose to accompany them. Both are preachers and today nearly all of accompanied with all manner of converted heathen, who know very little about Christianity and with no power in each community. He is the education. Therefore they are far mediator between men and the devil behind other denominations. Bishop Brooks saw this and at once set about come from the devil, they can be allowed to establish a training school where layed or removed by this medicine natives might be prepared for the man. If he cannot remove them he work. I was told that even the staff can tell who brought them on you, of Monrovia college was made primarily of persons of other denominations, simply because the one who is pointed out as the African Methodists could not be found in Liberia to fill all the positions.

"Leopards" Society

It has been but a few years ago since the government hanged several persons, I am told, who were condemned as "leopards;" and yet

that the African M. E. church does not send out any missionaries from America, notwithstanding the fact that was a secret society, the that many thousands of dollars are members of which, some Liberians raised annually for the missionary work. I met a number of their missionaires at will into leopards, commissionary teachers and preachers and committing depredations, and then resuming their human form again. Murderfully lacking in education or training and far inferior to those of other denominations. Perhaps Monrovia college will relieve this situation in a few years.

While the Baptists have no training school, they are sending over some very well prepared workers from America and pushing the work most vigorously.

The Pentecostal people have a large number of missions and their teachers are all well trained for the work. They are mostly white. In one district, however, I found a Colored superintendent called Ma Neely. She said that she had 18 white missionaires and four Colored under her supervision. None of them are less than high school graduates and all have taken special training for missionary work.

They do not seem to be as narrow as they are in America and work with all other churches heartily. In fact that is a refreshing feature of the Christian work in Liberia, that denominationalism is scarcely thought of. They tell me that all Christians work together against heathenism and Mohammedanism in perfect unison.

Mohammedism is the great com-

Favor Mohammedism
petitor of Christianity in Africa and makes converts much faster than the latter. I found some very well educated Liberians favoring Mohammedism as an African religion in preference to Christianity, which they call a European religion.

Mohammedan missionaries are all dark people, either African or Arab while Christianity was introduced by the white man, and the Christian na-

Church - 1928

R.M.E.

A. M. E. CONFERENCE CLOSES: LAYMEN WIN THEIR FIGHT; ALL BISHOPS RE-ASSIGNED

Ira Bryant, Stormy Petrel,
Victor in His Fight for
Re-election

BISHOPS GET RAISE

Equal Representation Is
Finally Won by
Laymen

CHICAGO, Ill.—The African Methodist Episcopal General Conference adjourned sine die at five o'clock Wednesday, May 23. However, before the closing hour the laymen under the leadership of Prof. John R. Hawkins, Washington, D.C., Atty. W. H. C. Brown of Newport News, Va., John M. Avery of Durham, N.C., and Ira T. Bryant of Nashville, Tenn., won their fight for equal lay representation in future general conferences.

Another resolution was passed raising the salary of bishops. This measure was recommended by Prof. John R. Hawkins, financial secretary, in his report.

Ira T. Bryant of Nashville, Tenn., secretary-treasurer of the Sunday School Department, stormy petrel of the church for many years, was successful in getting re-elected. Many of the reforms Mr. Bryant has fought for were realized this year.

Prof. John R. Hawkins was re-elected financial secretary under a suspension of the rules by a unanimous vote.

In the election of new bishops, the southern delegates put over all four of the winners. Rev. Robert Grant of Florida was the first elected. He is the son of the late Bishop Grant of the A.M.E. Church and is the first son of a bishop of this church to be elected to the bishipric.

On the fourth ballot, Rev. Sherman L. Green, president of Shorter College, Little Rock, Ark., was elected; also Rev. George Benjamin Young of Texas.

Rev. Monroe Davis of Baltimore,

Bishop S. L. Green (new): 18th district — California and Puget Sound conferences.

Sidelights On A.M.E. Conference

THE passage of the resolution removing all bishops has resulted in a scramble for districts by the bishops.

Bishop Heard, subsequent to the tremendous vote, says, "I'll go anywhere, and anywhere I go, they will know a man is in town."

5/19/28
Bishop Jones is still seeking a way to remain on the Third District. The prospects look hopeless at this writing.

The African delegates are demanding the return of Bishop Gregg to South Africa.

The Bishops presented the several committees for Confirmation upon which Prof. Ira T. Bryant contended for a place on the Episcopal committee. Prof. Bryant contended that he had been selected by the Tennessee Conference and upon that choice of the conference, he claimed membership.

A spirited debate took place, between Bishops Flipper and Jones, dissenting from the power of the annual conference to confer such authority, and Bishop Ransom and Bryant claiming the authority of the annual conference.

The general conference by a vote resented the action of the annual conference, and refused Prof. Bryant a place on the committee.

The fraternal delegate from the C. M. E. Church was presented and gave an address of fellowship and urged the union of colored Methodism. At the completion of the address, Rev. Dr. Gomez, of Detroit, secured the floor, presenting a resolution asking for the removal of all Bishops that had served two quadrenniums.

The Rev. H. Y. Took, moved that the resolution be tabled by ballot. At this juncture pandemonium reigned. Cries of "NO" and "YES" sounded and resounded throughout the armory and carried to the streets.

Bishops Flipper, Heard and Jones were the principal protestants to the motion and entered a colloquy of a riotous nature on the platform.

Bishop Flipper declared that the general conference had no authority to instruct the Episcopal Committee and if they passed the resolutions, the Bishops would appoint themselves. This threat was adding fuel to the already blazing output of the delegates and they went up and down the aisle shouting "If you do you will not have any churches or preachers to put the Bishops over." Others cried, "We accept the challenge."

Never before in the history of the A. M. E. Church has there been such a determined spirit manifested to dethrone the Bishops from their throne of independence, so arrogantly practiced in latter years. The laymen of the church voted solidly for the resolution.

The matter is now up to the Episcopal Committee, one of the most influential and authoritative committees

in the general conference, of which Rev. J. R. Ransome of Kansas is chairman.

Rumors are current that at least three Bishops are to answer complaints made against them, before this body; one of a serious nature, it is said.

Thursday's session was presided over by Rt. Rev. W. H. Heard, of Philadelphia, Pa. A magnificent floral tribute was presented to the Bishop on assuming the chair. The conference continued the reports of general officers, i.e., church extension, S. S. Union and others.

The quadrennial Episcopal address was delivered by Bishop Joshua H. Jones, Wilberforce, Ohio. The address dealt with the church in general, the A. M. E. Church in its various ramifications, and gave special attention to the following: Uniformity of worship, influence of the episcopacy, constructive and destructive criticism, marriage, divorce, Christian education, prohibition, superannuated ministers.

Recommendations included in the address are:

1. That presidents of both women's missionary societies be made members of the general conference.
2. That special consideration be given organic union of Negro Methodist Churches.
3. Special hour be set aside for consideration of the conference on Faith and Order that met in Lausanne.
4. That four bishops be elected at this general conference.
5. That the church go on record as opposed to lynching.
6. That we condemn all forms of segregation on public highways, in all public carriers and in all civic institutions.
7. Continuance of the struggle for economic justice.
8. Thoughtful and high-minded use of the franchise in all elections.

Thursday's session was presided over by Rt. Rev. J. Albert Johnson of Philadelphia. The report of the Financial Secretary, Prof. J. R. Hawkins, was presented which showed a total of dollar money for the quadrennium of \$1,548,629, an increase of \$127,548.50 over the quadrennium ending 1924.

Prof. Hawkins was given an ovation and carried upon the shoulders of his enthusiasts up and down the aisles.

Odd Sights and Sounds Make Up Large Conference Crowd

By EVANGELINE ROBERTS

What d'ye lack? What d'ye lack? Whatever you lack, you can probably go around the eighth Regiment armory, Giles Ave. and 35th St., where the 28th general conference of the A. M. E. church has been in session since May 7, and where the wheels of African Methodism are revolving in devious circles. The neighborhood is aflutter with the banners of the candidates who raced for the office of bishop. There were four vacancies in the ranks into which 189 ambitious contestants struggled to fit.

Bustling crowds move restlessly the armies of workers who blocked back and forth, treading over the traffic dealing out handbills and piles of printed vote appeals which ring for their leaders. Perhaps they litter the sidewalks like confetti. Be it known the mumbling little groups ribboned delegates spy out other who stand about discussing the election.

On past the postcard dealers, over empty pop bottles into the big hall packed to its capacity at times and at other times almost vacant; past booths displaying toilet articles, lingerie, religious literature, attractive novelties from missionary fields of Africa and the romantic island of Bermuda; past the expert card writer, the jeweler who twists your name, the cigarette advertisement, to the platform, where the dignitaries of the church, with a corps of officials, are going about the serious business of dates who directed their campaigns the conference.

Women Ask Recognition

"Come on everybody and help me." At intervals above the continuous "Welcome Everybody," "The Layman's Friend," "Friend of the Widows and Orphans," are a few of the up-snatches of hymns here and there, greetings. The windows of business houses throughout the vicinity bear women march up the aisles bearing picture posters of rival candidates. Some of them read, "We want a joint missionary board," "We want a united church." "Won't you seat our president?" They are delegates from the Women's Mite Missionary society and the Women's Foreign Missionary board. They ask to become a part of the general conference instead of an auxiliary branch.

What d'ye lack? Is it food? Then you may be able to squeeze into the barbecue shack hard by, where 50 customers take the place of the usual 10 or 12. Or, if it's a hot dog and a cold bottle, there are lots of stands for open air diners, who walk about eating sandwiches. The banana man used care in the selection of the huge bunches of golden fruit which he rapidly sells from his straw filled wagon.

Automobiles with various license plates drive around with sightseers. Many seem loath to unstrap the banners from their car wheels or to remove the cards of defeated candidates which have been framed in geometric designs on the window panes.

Would you know the future? You may consult the "Seventh Son of a Seventh Son," who has set up a tiny table on the sidewalk, where fortunes go with the purchase of an herb tonic "guaranteed to keep you cool." To your question about what diseases he cures, he comes back snappily with

ant and had to be carried out.

Then the delirium of voting, which resulted in a deadlock on Thursday. During the noisy demonstrations, the big partition which was meant to shut out all but delegates was pushed down amid the deafening roars which went up for or against the names ironed out with each ballot.

See Many Sights

Four o'clock Friday morning, and the lines still standing firm. An observer making the rounds saw many sights. There was the dear old grandfather, who in a losing battle with sleep, had pinned the picture of his choice across his bosom with an immense safety pin, where it nodded his sentiments with every bob of his white head. Another old man wore a nightcap made by knotting the four corners of his white handkerchief. His favorite's card stuck out from the front like the hood of a cap. Other delegates had donned black skull caps before passing into temporary oblivion. Some sleepers hung perilously over the balcony rails. One man who tried to stir up action by talking of a "split" was booted. A few women held front seats, some sleeping with fancy pillows behind their heads.

Friday noon climaxed the battle, when the first candidate crossed over the line. The usual rumors are on the wing. That the election was sectional; that is, North against South. That the question of color had entered, or that it was a case of college versus the school of experience.

Balancing the miscellaneous whole, were the groups of earnest, intelligent men and women whose energies have been used toward trying to put over vital issues of the extensive program. All who were present, no doubt, gained some benefit from attendance at one of the largest religious bodies in America.

ZION AND A. M. E. HAVE MUCH TO LEARN OF M. E.

Analysis Of Three Gatherings Indicates Where Progress Is Needed

90 PERCENT OF M. E.'S COLLEGE GRADUATES

Politics In Election Of Bishops Apparently Absent In K. C.

KANSAS CITY (By Carl

Murphy) — Zionists And African Methodists could learn much by attending the M. E. General Conference here.

the conference looks on. One such ballot for bishop required 6 hours of conference time. A single M. E. ballot seldom required more than 15 minutes of conference time.

World Composition

Leaders of both race churches could with profit have spent the week since the close of sessions at the two Americas; delegates to the Chicago and St. Louis at Kansas other two conferences came from the Americas and Africa.

First Lesson

M. E.'s worked harder in morning, afternoon and night sessions. Keeping that Zionist and A. M. E. Conferences in order was no problem. Both are too large. M. E.'s with 4,000,000 A. M. E. and in Zion Conferences communicants had 44 bishops, 4,000, there were periods when intentional disorder and filibuster on the part of 000 members and 864 delegates; A. M. E.'s had 12 bishops, 700,000 members and 962 delegates; Zionists had 12 bishops, 500,000 members and 500 clined for eight hours either to re-delegates.

Clearly the last two churches are not only "over bishoped" but "over-delegated" in General Conference.

Ninety percent of M. E. delegates were college graduates. No figures were given of other Conferences.

The Minutes

M. E.'s printed a "Daily Advocate"; A. M. E.'s a "Daily Christian Recorder"; Zionists no daily paper so far as could be observed.

The "Recorder" was from one to two days behind in carrying proceedings, which were never stenographically reported.

The "Advocate's" method of printing all bills and committee reports so that delegates might have a record of legislation and be able to act intelligently, was not followed by the other two general conferences.

A. M. E.'s and Zionists spent long hours reading and adopting the "minutes". M. E.'s did this through a committee.

Laymen

Laymen take a prominent part in the Zion and M. E. Conference which have equal representation of the two. A. M. E.'s had eight clergymen to 1 layman as delegates.

Time Limit On Pastors

A. M. E.'s Conference continued its antiquated method of limiting a pastor to 5 years at any church. Zion has no time limit. It is nothing less than criminal to place a time limit on a pastor of a church declared one M. E. delegate on the floor last week.

Bishops

Bishops at the M. E. and Zion Conference are now presiding officers only. They have no vote and M. E.'s no voice on the floor. A. M. E. bishops have vote and will publicly instruct delegates of their district how to vote.

Vote For Bishops

Most of all have A. M. E.'s to learn how to get rid of the cheap and tawdry political campaigns in which they select their bishops. Their method of permitting "headquarters" with street signs advertising candidates for the bishopric, then electioneering on the floor and the general bedlam which ensued when voters on their way to the ballot box were entreated to "vote for John Doe" is in violent contrast to prayerful silence in which the other conferences ballot. The votes are collected, carried out and counted by 16 tellers while the conference goes on with business.

Under A. M. E. customs delegates must have names called, walk to platform and deposit ballots, and these must be counted publicly while

Church-1928.

CENSUS OF RELIGIOUS BODIES: 1926

African Methodist Episcopal Church

Washington, D. C., June 29, 1928—The Department of Commerce announces that, according to the returns received, there were in the United States 6,708 churches of the African Methodist Episcopal Church in 1926, with 545,814 members, compared with 6,633 churches and 548,355 members reported in 1916. The total expenditures for 1926, as reported by 6,492 churches, amounted to \$7,600,161, including \$6,205,632 for current expenses and improvements, \$1,257,397 for benevolences, missions, etc., and \$137,132 not classified. The total expenditures reported by 6,516 churches in 1916 were \$3,413,395.

The Value of church edifices (including furniture and equipment), as reported by 5,829 churches for 1926, was \$32,092,549, which may be compared with \$14,631,792 reported by 6,232 churches in 1916. *6-28-28*

Of the 6,708 churches reporting in 1926, 1,599 were located in urban territory (incorporated places of 2,500 inhabitants or more) and 5,109 were in rural areas. Of the total membership, 272,765 were in the urban churches 273,049 in the rural churches and of the total expenditures, 1,532 urban churches reported \$4,803,582 and 4,960 rural churches, \$2,796,579. The value of church property reported by 1,424 urban churches was \$23,994,224 and that reported by 4,405 rural churches was \$8,098,325. *Moralities, Jesus*

Sunday schools were reported by 5,884 churches of this denomination in 1926, with 43,373 officers and teachers and 288,247 scholars. The number of officers and teachers in the Sunday schools as reported for 1916 was 45,350 and the number of scholars, 311,051.

The more important data for the African Methodist Episcopal Church are shown by states in the table on page 2. All figures for 1926 are preliminary and subject to correction.

STATISTICS FOR THE AFRICAN METHODIST EPISCOPAL CHURCH, BY STATES

State No. of churches Membership Expenditures: 1926 Val. of Ch. edifice 1926

	1926	1916	1926	1916	Ch. reporting	Amt. Ch. rept.	Amt.
Total	6,708	6,633	545,814	548,355	6,492	\$7,600,161	\$32,092,549
Urban.	1,599	1,272	2,765	2,796	1,532	4,803,582	1,424
Rural.	5,109	5,273	049	040	4,960	2,796,579	4,405
New England:							
Massachusetts	16	15	1,662	1,581	16	59,510	14
Rhode Island	5	5	645	614	5	13,935	5
Connecticut.	7	6	1,062	510	7	30,750	6
Middle Atlantic:							
New York.	58	45	10,510	3,214	56	262,324	48
New Jersey.	101	756	11,415	7,230	101	310,345	85
Pennsylvania. . . .	174	140	23,208	16,798	170	641,160	157
E. No. Central:							
Ohio.	149	104	16,578	11,149	134	355,698	120
Indiana.	67	52	7,486	4,961	65	170,799	64
Illinois.	113	101	19,366	16,280	110	359,532	95
Michigan	42	28	10,818	4,964	41	210,214	39
Wisconsin	5	5	728	319	5	10,708	3
W. No. Central:							
Minnesota.	8	5	1,402	1,426	8	34,885	5
Iowa.	27	21	2,248	27	27	59,644	26
Missouri.	155	127	11,179	13,616	115	107,619	101
Nebraska.	10	9	1,540	723	7	25,440	6
Kansas.	77	69	6,336	4,975	77	92,435	77

A.M.E.

South Atlantic:	63	46	2,994	3,290	61	64,543	50	152,425
Maryland.	100	107	11,478	10,509	100	225,947	95	1,110,243
Dist. of Col. . . .	7	9	2,179	2,353	7	44,079	7	716,000
Virginia.	108	120	14,635	13,581	107	186,798	105	1,079,537
West Virginia. . . .	64	33	2,298	1,325	58	58,559	31	293,095
N. Carolina.	205	247	18,453	20,453	203	202,640	197	1,045,200
S. Carolina.	546	645	59,372	90,469	533	437,046	510	1,466,659
Georgia.	1,173	1,144	74,149	89,295	1,149	743,393	995	2,720,683
Florida.	694	698	74,541	39,402	668	786,123	588	2,599,135
E. So. Central:								
Kentucky.	130	144	10,492	10,187	130	137,264	119	891,900
Tennessee.	233	291	19,109	23,497	232	195,536	218	924,422
Alabama.	524	524	45,330	42,658	518	384,136	461	1,367,092
Mississippi.	397	498	22,439	26,133	393	183,422	383	710,800
W. So. Central:								
Arkansas.	404	435	25,249	30,457	397	317,483	359	886,337
Louisiana.	206	196	12,464	10,260	204	206,066	186	631,319
Oklahoma.	107	152	5,918	7,250	106	92,186	96	303,835
Texas.	640	464	33,985	30,857	619	441,382	519	1,472,390
Mountain:								
Montana.	7	5	200	199	6	5,599	7	33,200
Wyoming.	6	3	241	97	.....	(**)	.....	(**)
Colorado.	13	15	2,195	1,849	3	1,820	.....	(**)
New Mexico.	5	5	.....	140	.....	.....	.....	.....
Arizona.	6	4	.....	234	.....	(**)	.....	.....
Pacific:								
Washington.	8	7	947	503	7	21,069	8	49,700
California.	38	24	6,183	2,422	38	105,952	35	566,700
Other States*.	10	9	671	341	9	14,120	9	45,310

Note.—Similar statements have been issued for 181 Religious Bodies, and others will be given out as soon as the figures are available.

After reading the report of the Government by its department of Commerce those who are informed must conclude that the A. M. E. Church is not growing with that rapidity that is commensurate with its position as a leader—Something needs to be looked into.

THE WEAKEST FEATURE IN THE A. M. E. CHURCH

There was a time, when the A. M. E. Church was considered a criterion for all other colored churches in the world, from a business viewpoint. Her systematic methods were copied, or practiced (in parts) by every other colored church (and some whites) in the United States, and churches that copied the most of the A. M. E. church's methods grew more rapidly than those that used fewer of the methods, that originated in the A. M. E. Church. These facts cannot be denied and will not be questioned by any informed critic, who may be disposed to take issues against the claim herein made. There is not one growing (authoritative) church in the United States, that is not practicing some of the methods that originated in the A. M. E. Church, consequently, the A. M. E. Church has for many years past and to come, been

looked upon as a criterion; for all other churches, from a successful business viewpoint. Notwithstanding these undisputed existing conditions, the A. M. E. Church has unconsciously permitted the most dangerous and most destructive impediment, which, if not corrected, will establish the most damaging and suicidal shock that any church ever felt before. The A. M. E. church is the only reputable church in existence that has allowed her church papers, organs, to suffer and some to die, comparatively speaking, for the need of proper care. Can any one be persuaded to believe that such an important matter would be overlooked by such eminent and alertful leaders that are expected to guard the grand old A. M. E. ship safely, and not allow any breakers to impede her sailing, could be found sleeping, and permit the enemy to perpetuate a scheme that will, if not discovered and curbed so disrupt the church, that it will require many years if ever to regain the prestige lost, as the result of allowing the peace breakers to disseminate and continue their propaganda so long before their destructive practice was discovered. We are sorry to declare

that some of our most eminent leaders are guilty of sleeping on their jobs, which is regarded as one of the most damaging crimes with which a watchman is charged, and carries with the conviction, the penalty of from expulsion to death in some institutions. No man who stands as a watchman is excused for mistakes, in any case where he is stationed, and permits danger to invade and endangers the prosperity of the institution he represents and most especially, a church of the living God. A watchman is expected to minutely examine every issue that concerns the movement of the church, or whatever be the institution he represents, and be sure to find the real truth of the case that concerns his ship. Sometime, the truth is so deeply confined, that the seeker is necessarily forced to find it by comparison with those who have tried out the different plans that are presented and most especially by men whose leading object is a subterranean one, and the nature of argument he puts forth does not correspond with the conclusions reached by those who have a thorough knowledge of the situation, obtained by a careful investigation and discoveries made.

Our A. M. E. Watchmen have slept on their jobs, which offense is not only damaging to the church, but is seriously opening an inroad that will lead to a shameful deterioration of the church, if not corrected, and that very soon. Some of our watchmen have failed to discharge their duty, and allowed the enemy to gain such headway in its persistent underground and destructive scheme, that if perpetuated, will almost, if not complete an irreparable structure, that the fundamental landmarks of the A. M. E. Church will be shattered to an alarming extent.

The question that must naturally enter the minds of the reader of this warning is: What particular charge we are making? Read on and you will find out.

Before we will designate the charges, we are endeavoring to impress upon the watchman's mind, some of the duties and God-required responsibilities resting upon their shoulders, then we shall name them without equivocation. If we can show that it is expected that our leaders will protect the Church from all unlawful or ungodly invasions, and if we can see where they went to sleep, and unless we can so arouse them in time to save us from an impending danger, then we will

definitely name the danger and ask leaders have not stopped to investi- make matters go if elected Editor- organs are intended to keep the mem-
them to examine our claim and hear gate, which movement, if not stopped, Manager of The Southern Christian bers and leaders in close communica-
our S. O. S. in time to protect the ship will so corrupt the Church that will re- Recorder. But like Banquo's ghost, tion that they may so understand each
in which we are sailing quire many years, if not forever, to re- this office seeker rested awhile, until the other, so as to sustain a line of
During the early portion of the cover. This movement has been pro- have concluded) forgotten and he re- cooperation that perfect harmony will
Spanish American wars, one of the truding over twenty years and our leaders have not noticed it enough to ued the fight in which he had practiced prevail. To cripple or kill the organs
greatest Spanish Gun Boats was hit by a powerful German submarine, properly investigate the foundations of newed his deceptive plans and contin- of the Church, removes the medium
which destroyed the ship on which the arguments used by the promoters of the tryout case was (as he seemed to that connects the laity and the leaders
several thousand Spanish soldiers and the nefarious plan. the ringleader of the gang that has twenty years or more, and had become as well as others interested therein.
thousands of dollars worth of war par- The plan referred to has been fos- done the A. M. E. Church more under-
aphernalia were sent to the bottom of tered so long without official investi- Church destructive gang has been to
the sea. The destroyed steamer was gation, until some of our leaders and ment put together. ground hurt than every other impedi-
well supplied with competent watch- a host of lay members have accepted their deceptive missiles at the Church
men, one of whom was saved by the sayings of the leaders in the plan, minds is: How in the world could this destroy the organs and have directed
enemy, confessed that he discovered as to the truth. One of our leading class of hungry office seekers cover they intend to result in killing out the
something that resembled a rod or stick, but gave no special attention to so strongly, that he and some of the claims and unheard of arguments that caused the people and some sleeping
it, but on examination, it developed loyal members of his Episcopal dis- were put before the world? There can leaders to believe that the Church or-
that the apparent insignificant object trict decided not to wait on the Gen- be but one solution: The converts fail-
he saw, slightly projecting above the eral Conference to elect his choice, but ed to investigate before conclusion, they be given the management there-
surface of the water, was the airpipe went forward and raised the money Then too, an accurate investigation of, they will get out the papers with-
that supplied the operators with suffi- and purchased a (\$6000.00), six thous- could have been obtained so easily i out a subsidy and so on. As to the
cient air to keep alive the submarine and dollar outfit and put his man in any uninformed person, as to the pub- possibility of such untruthfulness of
crew.

Had the watchman discharged his duty by stopping long enough to make proper investigation, he would have saved the ship on which he and the thousand under his intended watch-care. But the costly discovery was heeded too late. The American Government found that a mere vigilant watchman would not be sufficient; as the German Government had decided that the secret and the operation of the submarine had been learned and would not accomplish their object, went forth and planned a mine system and by a carefully directed investigation, America invented and put into operation, a mine sweeper, with which the destructive mines planted by the Germans were taken up and the American great gun boats passed over the water under which the mines were planted, and reached Europe in perfect trim. This gave Germany to understand that America was now on to their last resort, and began to look forward to an irresistible power that would conquer her. From these movements, the war soon closed. This extended circumlocution is used for the purpose of impressing us all with the importance of examining everything that concerns our great Zion, and take nothing for granted that our attention may be called to.

We learned from good authority M. E. leaders seem to be yet under the that after the sheriff paid the claims of the creditors, that there was very little left for the stock-holders. But wreck the Church.

Now for the charges against the leaders of the A. M. E. Church: membership thereof includes its editors of the Church organs.)

There is a subterranean movement that is pervading the Church which the

make him orders to start a paper, information, the weaker need not go it ed. But the real result so far has and have it going so nicely that the process o' analysis, but simply been that the Church papers, except then, next General Conference, would inquire of those who have scrutinized one, have been seriously and shame- glad to elect him Editor-Manager every point and condition connected fully neglected and denied compara- of The Southern Christian Recorder. with the Church organs the world over tively any subsidy: notwithstanding, This same man had promised the Church that if he be elected, he would gang herein condemned before inves- the door for any Editor-Manager who make the paper self-supporting for one tigations, has absolutely and uncon- or two years and then exonerate the sciously render I himself an incompe- Church from paying a salary, but tent leader for the Church and would would pay to the Church a dividend do the Church a favor to extend his after two years. But long before the resignation.

next General Conference convened, this The Editor-Manager of The South-

great imaginary Fabricator in less thanern Christian Recorder has been haun-

two years, called upon the Bishop anded and tortured by the ringleader of

other contributors to the six thousand the destructive ging more than twenty

dollar outfit, to help him to pay some ears. We have been taken care of by

accounts for which he had not the rank and file of both official and

money to pay. Of course the Bishop other members of, not only the General

and his loyal coworkers refused to Conference, but a large majority of the

come across, consequently, in a few laity of our blessed old Zion. (Thanks

months thereafter, the whole plant was to our unerring God). We have pub-

sold for debts, and the Bishop and his listed the reason why a Church organ

associates in the advancement of the cannot be operated without a reason-

tryout money, lost the money advanced able subsidy. We have published the

and the Manager had business, else- findings and practice of the leading

where so urgent, that the good and Churches in the world, both white and

honestly disposed Bishop gave him an Colored, which examples were inaugu-

appointment of P. E., out of which he rated after a careful and analytic ex-

received a living for his family. amination; and yet, some of our A.

We learned from good authority M. E. leaders seem to be yet under the

that after the sheriff paid the claims hallucination of a gang whose success,

of the creditors, that there was veryif perpetuated, would almost or quite

little left for the stock-holders. But wreck the Church.

remember this tryout propaganda was The movement operates in a manner

entered into and put in operation by that shuts out the most important de-

a set of men whose object was basedpartment of the Church or any other

upon the flattering premises and ar-institution that is a success. The ques-

gements put before them by an inex- gression is, how? The answer is simple

an experienced man as to how he could and practically verified. The Church

Church-1928.

NEW YORK WORLD

JUN 3 1928

Negro Methodist Churches

Increase, Members Drop

Conference Secretary Declares Figures "Don't Look Good to Me"

By Lester A. Walton

STATISTICS compiled by the United States Department of Commerce indicate that while the African Methodist Episcopal Church has increased in churches there has been a falling off in its membership.

This feature of the Government's report was characterized as "alarming" by John R. Hawkins, Financial Secretary, at the twenty-eighth quadrennial session of the denomination's General Conference held at Chicago in May.

Available figures received by the Government from 6,705 congregations of the African Methodist Episcopal Church for 1926 disclose there were 543,424 members in the United States, exclusive of Canada, the Islands, South America, West and South Africa.

**6,633 Churches,
548,355 Members**

For 1916 there were reported 6,633 churches and 548,355 members. In ten years there was an increase of seventy-two churches and a decrease of 4,931 members.

The Sunday School also sustained a loss in membership, according to the Annual Conference Finance Committee. United States Department of Commerce John R. Hawkins, who has been Financial Secretary of the A. M. E. Church for sixteen years with headquarters in

For 1916, officers and teachers, 43; for 1926, officers and teachers, 43,311. For 1916, scholars, 311,051; for 1926, scholars, 286,947, a falling off business into religion." He said:

"We have grown from a small unit of an independent group of Negroes me," Secretary Hawkins told clergymen into what is recognized as one of the and delegates. "They do not sound potent factors of the ecclesiastical right for the African Methodist world. During the 112 years as an organization many changes have taken and it behooves us to take notice of place in matters of business methods them and see that this condition is changed."

Secretary Hawkins's report showed that the total moneys expended for 1926, as reported by 6,489 churches amounted to \$7,555,923, including \$6,166,958 for current expenses and improvements, \$1,251,833 for benevolences, missions, &c., and \$137,132 reported as sundries or miscellaneous.

The value of church edifices, including furniture and equipment, as re-

ported by 5,826 churches for 1926 was \$31,921,049. This represented an increase in tangible assets or property values in ten years of \$14,631,792, an average increase of \$1,463,177 yearly.

"This is a splendid showing," points out Secretary Hawkins. "But I count as of still greater value and as of more importance the invaluable asset we have in the confidence and support of the loyal, faithful constituency—the laity of the church. Yes, I mean the men and women. These thousands yonder in the East making their way to their altars—these thousands out there in the far away West climbing over the mountains and ploughing their way through the shady and fruitful valleys.

These thousands facing the bleak winds of the North—these millions down there—down home where the lilies bloom and cotton grows tall; down there amid the corn brakes, down there in the rice fields and where the rivers overflow, down there among the orange groves and pineapple fields—where their troubles are many and their burdens heavy."

The dollar money collected by the eighteen Episcopal districts for 1927-28 amounted to \$394,867.10, and for four years from 1924 to 1928 was \$1,522,628.76. This was exclusive of money raised in local churches for salaries of pastors and presiding elders, or any sums collected on "general days" for missions, education and charity.

**Forty Per Cent.
For Expenses**

Forty per cent. of the dollar money is for general expenses, twenty per cent. is appropriated to the financial department for the pension fund, 8 per cent. to the church extension department, 6 per cent. to the educational department, 4 per cent. to the missionary department and 20 per cent. to the

Annual Conference Finance Committee. United States Department of Commerce John R. Hawkins, who has been Financial Secretary of the A. M. E. Church for sixteen years with headquarters in

the District of Columbia, made a plea that the church be encouraged to grow by "putting religion into business and business into religion." He said:

"We have grown from a small unit of an independent group of Negroes me," Secretary Hawkins told clergymen into what is recognized as one of the and delegates. "They do not sound potent factors of the ecclesiastical right for the African Methodist world. During the 112 years as an organization many changes have taken and it behooves us to take notice of place in matters of business methods them and see that this condition is changed."

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ported by 5,826 churches for 1926 was \$31,921,049. This represented an increase in tangible assets or property values in ten years of \$14,631,792, an average increase of \$1,463,177 yearly.

"While the God-called minister may go to his charge imbued with the spirit of Jesus Christ and takes a vow to follow the examples of the Apostles Matthew, Mark, Luke and John—or Peter and Paul—he soon finds himself facing such different conditions that the whole picture soon changes. There is not sufficient demand for tent-making, for we live in frame and brick houses.

"A minister can't go out girded with sandals, a coat of goat's skin and live on milk and honey, but must have at least two or three suits of clothes, stout shoes, well polished, a supply of clean linen and at least two meals a day. He can't follow the example of Jesus Christ in going alone, for most ministers have good faithful wives and four or five children to care for.

Admits System

Should Be Improved

"Our system should be improved. We should make the calling of the ministry more attractive so as to appeal to the young men who have the will,

WARN'S CHURCH



John R. Hawkins

disposition and the ability to prepare themselves for a life-time calling.

"Whatever provision is made should be done on a business basis. The minister should know what he is expected to get, and the people should know what they are expected to pay rather than have an indefinite and uncertain expectancy by saying the pastor gets all raised on certain Sundays, plus all

class dues.

A change in the law making it obligatory for a Bishop to go to another district after a term of eight years was passed at the General Conference. The assignment of Bishops precipitated the most exciting scenes of the two weeks' session held in the Eighth Regiment Armory, Chicago.

Bishop A. J. Carey, member of Chicago's Civil Service Commission, and Bishop A. L. Gaines were aspirants for assignment to the Fourth District, which includes Illinois, Indiana, Michigan and Ontario. So outspoken was the dissatisfaction of delegates when it was announced that Bishop Carey had been returned to his old post that the presiding officer, Bishop Reverdy C. Ransom, ruled that the committee's report be recommitted. However, members of the committee stood pat and refused to reconvene.

Four new Bishops were elected. They were R. A. Grant of Florida; S. L. Green of Arkansas; G. B. Young of Texas and M. H. Davis of Maryland.

New Assignments

of Bishops

Following is the new assignment of Bishops:

Bishop Joshua Jones, 1st District—New Jersey, New York, New England, Delaware, Bermuda and Nova Scotia.

Bishop A. L. Gaines, 2d District—Baltimore, Virginia and North Carolina.

Bishop W. H. Heard, 3d District—Ohio, West Virginia and Pennsylvania.

Bishop A. J. Carey, 4th District—Illinois, Indiana, Michigan and Ontario.

Bishop J. A. Gregg, 5th District—Missouri, Kansas, Colorado and Nebraska.

Bishop W. A. Fountain, 6th District—Georgia.

Bishop John Hurst, 7th District—South Carolina.

Bishop W. D. Johnson, 8th District—Mississippi.

Bishop R. A. Grant, 9th District—Alabama.

Bishop W. Sampson Brooks, 10th District—Texas.

Bishop J. S. Flipper, 11th District—Florida.

Bishop W. T. Vernon, 12th District—Arkansas.

Bishop Reverdy C. Ransom, 13th District—Louisiana.

Bishop J. A. Johnson, 14th District—Kentucky and Tennessee.

Bishop H. B. Parks, 15th District—California, Puget Sound and Oklahoma.

Bishop M. H. Davis, 16th District—Monrovia, Liberia, Sierra Leone and Gold Coast.

Bishop G. B. Young, 17th District—Cape Colony, Transvaal, Orange River, Zambesi and Natal.

Bishop S. L. Green, 18th District—South America, Jamaica, Windward Islands and Bahamas, B. W. I.

Gets First Prize

In "Tenth Man" Contest

The twenty-eighth quadrennial session of the African Methodist Episcopal Zion Church, held at St. Louis, elected two new Bishops, Dr. F. M. Jacobs of Brooklyn, N. Y., and W. W. Matthews, who for the last four years was Secretary of foreign missions.

Freeman Ledbetter, student in the high school department of the colored A. & T. College, Greensboro, N. C., has been awarded first prize in the "Tenth Man" theme contest open to all high school students in the United States. A check for \$50, the amount of the prize, has been forwarded to Dr. F. D.

Bluford, President of the college, for presentation to Ledbetter.

The second prize of \$30 was awarded to Ernest Paschal of the Cleburne High School, Cleburne, Tex., and the third prize of \$20 to Miss Peggy Williams of Crystal Springs High School, Crystal Springs, Miss. The other two successful contestants are white.

Hundreds of papers dealing with the contribution made to American history by the Negro, "America's Tenth Man," were submitted from schools scattered over thirty-three States. The contest was conducted by the Commission on Interracial Co-operation.

**ADDRESSES OF BISHOPS OF THE
COLORED M. E. CHURCH.**

- Bishop Isaac Lane, D. D.**
410 LaCoute St., Jackson, Tenn.
- Bishop R. S. Williams, D. D.**
912 Fifteenth St., Augusta, Ga.
- Bishop E. Cottrell, D. D.**
Holly Springs, Miss.
- Bishop C. H. Phillips, A. M., M. D.**
Western Index
D. D.
10828 Drexel Ave., Cleveland,
Ohio. *Dallas Tex*
P-9-28
- Bishop R. A. Carter, A. M., D. D.**
4408 Vincennes Ave., Chicago,
Ill.
- Bishop N. C. Cleaves, D. D.**
4145 Euright Ave., St. Louis,
Mo.
- Bishop R. T. Brown, A. M., M. D.**
D. D.
331 Lucy St., Birmingham, Ala.
- Bishop J. C. Martin, D. D.**
40 Parkway St., East Memphis,
Tennessee.
- Bishop J. A. Hamlett, A. M.**
Jackson, Tenn.
- Bishop J. W. McKinney, D. D.**
Sherman, Texas.

GENERAL OFFICERS:

- Rev. G. C. Parker, D. D., Editor**
Christian Index, Jackson, Tenn.
- Rev. H. P. Porter, D. D., Book Agt.**
109-11 Shannon, Jackson, Tenn.
- Prof. G. F. Porter, B. Sc., Editor**
Financial, Jackson, Tenn.
- Rev. J. W. Roberts, D. D., Editor**
Methodist Herald-Eastern Index,
Shenly, N. C.
- Rev. J. A. Bray, A. M., D. D., LL. D.**
Secretary Education, P. O. Box
576, Birmingham, Ala.
- Rev. J. R. Starks, D. D., Editor**
2621 Flora Street
Western Index, Dallas, Texas.
- Rev. J. H. Moore, D. D., Secretary**
of Missions, Holly Springs, Miss.
- REV. W. M. WOMACK, D. D., Sec'y**
Church Extension, 817 W.
Chestnut Street, Louisville, Ken.
- REV. C. L. RUSSELL, D. D., Secre-**
tary Epworth League, 1924 6th
Street N. W., Washington, D. C.
- Rev. J. A. Martin, D. D., Editor**
Sunday School Literature, 123
14th avenue, North Nashville,
Tenn.
- Rev. T. H. Copeland, D. D., Secretary**
Superannuated Preachers, Wi-
dows and Orphans of Preachers'
Fund, 204 Fourth Street, Hop-
kinsville, Kentucky
- Rev. R. O. Langford, D. D., Secretary**
of Bureau of Evangelism, Box
97, Monroe, North Carolina.

LOUISVILLE, KY.

JUN 22 1928

THE AFRICAN METHODISTS.

To the Editor of The Courier-Journal.

Many of your readers will doubtless be interested to know of the doings of the General Conference of the African Methodist Episcopal Church, which recently adjourned after a three-weeks' session held in the Eighth Regiment (Negro) Armory of Chicago. Most of the facts tabulated here are taken from an article prepared for the Associated Negro Press of the Nation by R. R. Wright, Jr., editor of the oldest Negro newspaper in existence, the Christian Recorder, the official organ of the African Methodist Episcopal Church.

The meeting lasted from May 7 to May 23 and cost at least \$1,000,000. There were present fourteen bishops, twelve general officers, fifty-one college presidents, deans and active and retired army chaplains and 850 delegates from nearly every State in the Union, the West Indies, Canada, South America and West and South Africa.

There were fifty women delegates representing some of the best-trained of the race in America and Africa. There were fifty-five prominent lawyers and doctors among them. Such national characters as Judge William C. Hueston of Gary (the Judge Landis of Negro baseball), Scipio Jones of Arkansas, Dr. E. E. Underwood of Kentucky and Dr. Byas of

Memphis. All the delegates from one conference, the East Arkansas, were doctors. Many of the race's leading business and professional men were there, among them J. M. Avery, secretary of N. C. Mutual Life Company; J. R. Hawkins, president of Prudential Bank, Washington, D. C.; W. F. Boddie, cashier of the Citizens' Trust Company of Atlanta; Ira T. Bryant of the A. M. E. S. S. Union, Nashville, Tenn.; Judge Ransom, manager of Madam Walker's Manufacturing Company, to mention only a few.

There were scholars like Gilbert H. Jones, Ph. D., from Jena, Germany; Charles H. Wesley, Ph. D., from Harvard; R. R. Wright, Ph. D., from the University of Pennsylvania; Solomon P. Hood, ex-Minister to Liberia; W. T. Vernon, ex-Registrar of the Treasury; C. Nyombolo of South Africa; John A. Gregg, who refused the presidency of Howard University, and A. J. Carey, one of the three Commissioners of Chicago, the other two, of course, being white.

These men and women were the duly elected representatives of nearly 1,000,000 African Methodists.

The fourteen bishops reported their work covering a vast territory. There are ninety-four annual conferences, more than 7,500 traveling preachers, 20,000 local preachers. For the quadrennium from 1924 to 1928 there were added to the church 75,000 new members and more than \$25,000,000 was raised for all purposes. The total valuation of property owned by this church is more than \$120,000,000.

The conference voted for organic union with the A. M. E. Zion, the

next largest Negro Methodist group.

It took cognizance of the rising tide of democracy and granted to laymen equal representation with ministers in future meetings.

It voted to increase its budget for superannuated ministers and widows and orphans to \$500,000 for the present quadrennium. No other purely Negro organization makes such liberal provision for its dependents.

The meeting was a great gathering from a social and intellectual point of view. Wives of bishops, general officers and leading ministers and delegates and other members of their families were present.

Leading orators, black and white, from the Atlantic to the Pacific and from the Lakes to the Gulf, delivered themselves. Chicago's famous Mayor was present and welcomed the meeting in person.

No better speech was made during the session than the fraternal address from the M. E. Church, South, by Dr. James W. Johnson of Fourth Avenue M. E. Church, South, Louisville.

He was responded to by Dr. Charles H. Wesley, a professor of Howard University, and P. E. in the Washington, D. C., conference.

Maj. R. R. Moton of Tuskegee, successor to the famous Booker T. Washington, was there, as were also Channing Tobias of the Y. M. C. A., Dr. George Haynes of the Federal Council of Churches, and Hon. Oscar DePriest and Judge William Harrison, one of whom will be elected to fill the place of the late Congressman Madden.

Four new bishops were elected, thus making the number 18. While some few Negroes are drawing salaries of \$10,000 and more, it must not be overlooked that the Negro bishopric is the only lifetime job at present available to a Negro which pays over \$5,000 a year. It may be significant that there were 100 candidates for the four vacant portfolios.

JOHN ACTON HILL
Midway, Ky.

Church - 1928

CONFERENCE GIVES O. K. TO MERGER

Wild Demonstration As Bishop Carey Closes Keynote Speech

Roaring their approval at Bishop Archibald J. Carey came to the end of his speech Tuesday morning in the A. M. E. conference at the 8th Regiment armory, in which he urged that the A. M. E. and A. M. E. Zion churches form a merger, the thousands present at the session made a wild demonstration of the proposed union. When, immediately afterward, a motion was made for the adoption of resolutions favoring the merger, it was carried by an overwhelming majority.

The acceptance and demonstration Tuesday morning came as a climax to the Monday morning session. It was proposed then that the two churches merge, the new church coming out of that union to be known as the United Methodist Episcopal church. The proposal met with unanimous approval. A committee was planned to investigate the property, membership, etc., of the two churches for purposes of comparison.

First Meeting in 1927

It was in January of 1927 that the first joint meeting was held in Washington by a specially appointed commission for the purpose of getting a working basis for the proposed merger. It was decided that that meeting investigate the organic union from the angles of a name, policy, and administration; episcopacy, districts, and conferences, and departments and property rights.

A few months later, in the latter part of June, the commission again assembled, this time in Pittsburgh. Investigations had been carried out by the committees appointed and reports were made.

It had been stressed at the earlier meeting that a name be proposed that would be universal in meaning and which would not give one church priority over the other. After careful con-

sideration, the name United Methodist Episcopal church was decided upon. It was further decided that a government for the new church be made that would conform to general Methodist usages.

Plan to Re-District

Should the two churches decide conclusively to merge, it will call for a redistricting and for a change in conferences. Tentative plans for new districts have been worked out and were also presented at the Pittsburgh meet last June. It is planned to have the same number of bishops as the two churches had in the beginning of the present quadrennium.

Few new departments would be added to the sum total now possessed by either church, but of course similar departments would consolidate into one. Property owned by both churches would be expected to be vested in the new U. M. E. church. Both churches would be expected to be given an equal number of general officers for the first eight years of the new union.

No Action Until 1930

However, it will be in 1930 before final action will be taken, according to recommendations of the joint commission. The Chicago conference of the A. M. E. church and the St. Louis conference of the A. M. E. Zion church are expected to set the machinery in motion which will terminate in the proposed merger. Both conferences willing, it is planned to call a united general conference in 1930 of the delegates to the 1928 Chicago and St. Louis conferences.

Such a union as the one now confronting both great churches would produce one of the strongest churches in all Christendom. If plans now made are carried out, the next few years will see the birth of an incalculably powerful organization.

A. M. E. VOTES FAVOR UNION OF CHURCHES

Zions Notified After

Plan Is Adopted

The 28th quadrennial session of the African Methodist Episcopal church, which is now being held at the Eighth Regiment armory, 35th St. and Giles Ave., went on record this week for the unification of all

Methodists and also passed a resolution making bishops removable after two terms in any single district, thus doing away with the heretofore unlimited terms which have been held by them.

Defender
The passing of the resolution restricting the term limit of the bishops and the determination of the Zions and the A. M. E.'s to merge, were high spots of the Chicago conference.

Favor Merger

A merger of the A. M. E.'s and the A. M. E. Zions, who are now in session in St. Louis, would involve changing the names of those two organizations to the United M. E. church. Delegates to the A. M. E. conference debated three hours on the merger. Their vote favoring the unification was wired to the Zion body.

The election of four new bishops to fill the places of those who have died during the last four years, as well as the twelve general officers, will take place this week. There are more than 150 clergymen candidates for the bishopric.

Dr. D. M. Baxter, business manager of the book concern, read his report for the quadrennium. The book concern is the oldest department in the connection. The most singular achievement of the business manager's work is the erection of a modern six-story publishing house in Philadelphia, corner of Pemberton and S. 19th Sts. Many are of the opinion that Dr. Baxter will be elevated to the episcopacy in the election next week.

Dr. Baxter Reports

Dr. Edmund H. Coit, the missionary secretary, read his report. It showed the purchase of a new home for his department in the city of New York. Dr. Coit reported more funds raised and expended for missions than any previous secretary. At the conclusion of his report he received a great ovation. Dr. R. R. Wright, Jr., the editor of The Christian Recorder, read his report, which was gladly received.

He has served 16 years as editor and four years as business manager. Dr. Wright is an able man, and possesses a very keen mind. He is a candidate for the bishopric. Many of the leading delegates already concede his election. His successor will likely be Chaplain George A. Singleton of South Carolina, now of the University of Chicago, professor of social science in Allen university. He is opposed by Drs. R. S. Downs of Georgia and J. H. H. Franklin of Texas.

Thursday morning, May 11, the conference was opened by Bishop J. S. 'per, who turned over the gavel to Dr. J. Albert Johnson, the most distinguished ecclesiastic, and most highly beloved churchman from Philadelphia, and general superintendent of the second Episcopal district. The morning was taken up with the reading of the report of the financial secretary, Prof. John R. Hawkins, of Washington, D. C. His report was very comprehensive and showed the financial growth and development of the church during the last four years. A total of \$1,522,682.76 was reported, which was expended for general

purposes, missions and education. The department is 56 years old, having been organized in 1856. There have been nine secretaries and each became a bishop in the church. Professor Hawkins, a layman, is the 10th. He has served since 1912, during which time he has handled \$4,707,674.06. Since the department has been in existence the secretaries have handled \$8,422,984.39. The report included a supplement with recommendations, the reading of which stirred the deepest emotions of the vast assembly.

Pass New Rule

At the afternoon session, Dr. J. C. Anderson of the C. M. E. church bore fraternal greetings. The response was made by Dr. R. I. Pope of Indianapolis, candidate for the episcopacy. Bishops R. A. Williams and Carter were seen on the platform. Business moved along smoothly, and there was a calm such as precedes an oceanic storm which broke by a resolution read by Rev. Joseph Gomez of Detroit to "instruct the episcopal committee to change all bishops who have served for two or more quadrenniums on a district." The resolution was adopted by a secret ballot. A motion to table the motion by secret ballot was made by Dr. H. Y. Tookes, the distinguished pastor of Greater Bethel, Chicago. This required a "yes" and "no" vote. The vote was 569 "no" and 263 "yes." The progressives won. Then it was necessary to vote by ballot whether the resolution to instruct the episcopal committee should be adopted. The vote was overwhelming—641 "yes" to 203 "no." The result of this epoch-making vote will cause those bishops who have served on districts eight years to be removed: Bishops

Flipper of Georgia, Hurst of Florida-South Carolina, Jones of Ohio, W. D. Johnson of Texas, J. Albert Johnson of the Second district and W. Sampson Brooks of West Africa. This resolution and its adoption is an indication that the men of the general conference are thinking for themselves, and are determined to stand upon their own feet. The church did herself proud. In line with the voting was the election of a new chairman of the episcopal committee, Dr. "Jeff" Ransom, over Dr. Charlie Long. Dr. Tyler of California was elected chairman of the credential committee over Dr. R. T. Gordon, who had held it for several quadrenniums.

The unquestioned leader in this great reform movement is the able and brilliant pastor of St. James church, Cleveland, Ohio, Rev. D. Ormonde Walker. He is a graduate of Howard university, a seminary graduate from Boston university school of theology and Harvard, and is now studying at Western Reserve while discharging the pastorate of his church in Cleveland. Bishop Flipper announced that if the resolution passed, the bishops would assign themselves, but churchmen who know their law and polity say that the action of the general conference is supreme, and even the bishops must abide by its action.

Thursday Night

Young people's anniversary, under the auspices of the Sunday school and A. C. E. league. Bishop W. T. Vernon, "the prince of assemblies," presided. There were solos by Mme.

Florence Cole Talbert, who sang several numbers, Dr. Charles A. Stewart of Baltimore and Mrs. Pearl Winters of California. The main address was delivered by Principal R. R. Moton of Tuskegee. He was introduced by Dr. R. W. Mance of South Carolina. Dr. Mance may be elevated to the episcopacy next week. Attorney S. Joe Brown of Iowa spoke on "The Need of Teacher Training." The conference now faces its work in earnest. The rules will be adopted and it is said that an official ballot will be used. This was passed in 1924 in Louisville and is part of the discipline.

On the morning of Friday, May 11, Bishop William H. Heard took the chair. He at once informed the conference that he is willing to itinerate whithersoever the church sends him. Bishop Heard is a very unique character and is an avowed Methodist. He was once a slave and was sold on the auction block. The general conference has spoken upon the question of the removal of bishops. It has spoken in no uncertain terms to the tune of three to one, and all are resigned.

The order of the day was the hearing of reports by Professor A. S. Jackson, Ira T. Bryant and J. G. Robinson. Professor Jackson is the efficient secretary of education. His report concluded with a recommendation of "Proposed legislation for department of education." This question will be considered at length when the report is returned from the proper committee. It is thought by some that a few of the schools will be merged and a first-class theological school established. Everybody was one the qui vive when Ira T. Bryant read his report for the Sunday School union. His work has been of a high order. A very significant feature of it is the insurance of his life for \$30,000. The policies are made over to the union. Mr. Bryant received a great ovation at the conclusion of the reading of his report. If applause indicates appreciation and esteem it is quite evident that he will be returned to office for another four years.

A. M. E. Review Report

Dr. J. G. Robinson read his report for the editorship and management of the A. M. E. Review. It was gladly received. The church extension department is very ably represented by the Rev. S. J. Johnson of Washington, D. C. He read a report which shows that his department has accomplished more than ever before in the history of the church. Dr. Johnson is a candidate for re-election and will be returned to his office by acclamation. He was presented a Bible by Bishop W. D. Johnson on behalf of the church extension board. In turn he, Bishop Johnson, was presented a Bible by Dr. M. F. Pendergraft of Texas.

According to the rule two hours daily must be given to revision of the discipline, consequently several bills were presented. They are referred to different committees. The two most important committees are the committee on revision and the temporal economy committee. The latter passes on all bills of a financial nature. The chairman of this committee is Dr. C. A. Wingfield of Georgia; the secretary is Dr. H. Y. Arnett of Philadelphia. Among the prominent members are Drs. Elmer Reid of Tennessee, Stewart of Philadelphia,

Brogdon of South Carolina and Geo. A. Singleton of Chicago. Saturday reports were continued and the conference took a recess in the afternoon. The evening was left open for attendance upon the "Messiah" by Prof. James A. Mundy of Greater Bethel, and a group of select singers. The performance was staged at the Auditorium. Dr. H. Y. Tookes, pastor of Greater Bethel, presented Bishops A. L. Gaines and W. A. Fountain. The former in turn presented Professor Mundy a medal with a diamond. Bishop Fountain presented Miss Marie Brooks, the organist of the church, a diamond ring and flowers. The assistant to the organist was also presented flowers.

Bishop Jones Speaks

Sunday morning Bishop J. H. Jones delivered a wonderful sermon at the seat of the conference. Other members of the general conference filled pulpits over the city of Chicago. In the afternoon a very impressive memorial service was held for departed ministerial comrades. The report of the committee on memoirs was read by Dr. A. F. B. Hunt of South Carolina. Prayer was offered by Dr. P. C. Hunt of Texas. Bishop Flipper of Georgia read the Scripture and acted as master of ceremonies. Bishop J. A. Gregg sang a touching solo. The report showed that since the last general conference six bishops, about 50 ministers and four laymen have passed out into the night of eternity. Bishop J. Albert Johnson spoke on Bishop L. J. Coppin, Bishop John Hurst on B. F. Lee, Bishop W. A. Fountain on W. D. Chappelle, Bishop W. H. Heard on W. W. Beckett, Dr. L. L. Green on Bishop J. M. Conner and Bishop R. C. Ransom on Bishop I. N. Ross. Dr. Maxwell of Ohio also spoke on Bishop Ross. The itinerants were represented by Drs. Jeff Ransom and J. A. Lindsay. The laity was represented by Dr. Bodie of Georgia. This service is usually sad, but this time the speakers so handled their characters that the audience saw beyond the marginal line of death into the realm of an endless immortality.

Crowd Boos J. H. Jones.

The early evening witnessed a monster Allen Christian Endeavoring of manhood and womanhood. league service headed up by Dr. S. Morris and J. C. Caldwell just as the early morning witnessed a general Sunday school with Bishop J. S. Flipper as superintendent. At night the sermon was preached by Dr. H. N. Newsome of Alabama.

Monday morning the gavel was sounded by Bishop John Hurst. When masterful effort and at the conclusion he took the chair on Saturday two of his address the body expressed its large baskets of flowers were presented by a combined delegation from South Carolina and Florida. Dr. Wesley has easily come The presentation speeches were made to be one of the leaders of the general by President Sims of Allen univer-conference.

sity, Columbia, S. C., and Mrs. Yel-lowhair of Florida. Bishop Hurst Pullman Porters quartet sang a selection. The report of the Episcopal presented Bishop J. H. Jones of Ohio to preside. The eloquent Dr. H. P. committee was read by the secretary, Jones of Cleveland came forward to Dr. Clark, of Georgia. Standing on the speaker's stand and attempted to make a presentation speech. A com-mittee accompanied him. The con-Ranson of Kansas and J. L. Butler ference listened for a brief space, but of Texas. The report was adopted ultimately howled him down, evi-dently because it feared an attempt districts as before, but Bermuda and would be made to create an atmosphere in which the action of a few Episcopals district, Ontario is with the days previous might be reversed. During the presidency of Bishop South America is set apart as a Jones the most important discussion district. The committee recommended was on the report of the election of four bishops. The

on organic union. The debate for its date of election is not set, but the was led by Bishops W. T. Vernon, leaders are of the opinion that it Fountain and W. D. Johnson. The will be on Thursday. The women of conference clamored for Bishop R. the missionary societies have asked C. Ransom, he responded. Dr. Charles that their connectional presidents Wesley of Washington distinguished and the editor of the Missionary Re-himself by delivering a scholarly oration be seated as members of the and moving address in favor of pas-general conference. Their manner of sage. There was adjournment by coming forward and stating their re-limitation and the debate was carried over to Tuesday's session.

Consider Merger

Tuesday morning the conference was opened by Bishop J. H. Jones of Ohio. After the minutes were read sent a fraternal messenger. The left-over unfinished business of sponse was delivered by Bishop W. T. the previous day was attended to. Vernon as in a way the world knows The paramount question was that of is characteristic of him. Following organic union with the A. M. E. Zion his speech Dr. Linton made a motion church. Great speeches in favor of that the bishops constitute a committee the measure was made by Bishop tee with some elders to work out the Archibald J. Carey, Chaplain George plan. Bishop Vernon amended the A. Singleton, Prof. J. R. Hawkins, motion to include five laymen. Drs. P. A. Rogers of Louisiana, Lin-ton was carried. The general conference of Atlanta and others. When has been the most progressive in the question was put to the house by an history of the church. Every move overwhelming majority the confer-ence is an advance. At night an excellent ence voted in favor of it. The conf-program was rendered by students erence will now provide the neces-sary machinery to put it in opera-tion. The matter will be referred to the several annual conferences in Dr. W. H. Peck of Kansas is being

order that the people might speak as seriously considered; also Drs. A. J. their representatives have done. In Wilson of North Carolina, Noah Wil-1930 a joint general conference will be called to further work out the de-Philadelphia, J. C. Caldwell of Nash-Bishop J. A. Gregg sang a touching tails of union. It now depends upon solo. The report showed that since the action taken by the annual J. C. Anderson of Pittsburgh, S. L. the last general conference six bish-ops, about 50 ministers and four lay-men have passed out into the night of eternity. Bishop W. D. Johnson of Texas was more, Grant of Florida, Durden of presented to the conference by Bishop Mississippi and Mance of South Carolina. It is understood that there are over a hundred candidates for that great state sent forward a dele-gation of two ladies and two gentle-men who presented the bishop a beautiful bouquet of flowers, and akins. Ira T. Bryant, A. S. Jackson "jone star" of lovely roses. The speaker for the ladies was Mrs. Hughes, an outstanding figure in mis-sionary circles. Bishop Johnson was too full of emotion to respond at length, so touching was the expres-sion of gratitude.

Bishop W. D. Johnson of Louisville perhaps be Dr. J. H. H. Franklin of as a fraternal delegate. He stressed of the "Essentials of Methodism," and George A. Singleton, because of his fitness and experience, will be elected.

GENERAL OFFICERS RE-ELECTED

Prof. J. R. Hawkins, Financial Secretary.

Rev. D. M. Baxter, Manager Book Concern. *South*

Dr. R. R. Wright, Editor Christian Recorder. *Christian*

Dr. J. G. Robinson, Editor A. M. E. Review. *Review*

Rev. S. J. Johnson, Secretary Church Extension. *Nashville Dem*

Rev. G. W. Allen, Editor Southern Christian Recorder. *5-24-28*

Dr. E. H. Coit, Secretary of Missions.

Prof. Ira T. Bryant, Secretary Sun-day School Union.

Prof. A. S. Jackson, Secretary of Education.

Dr. S. S. Morris, Secretary Allen E. League.

A. M. E. Pastors Now Allowed To Serve Charge Eight Years

Five-Year Limit Rule Revised At General Conference, And Bishops, Too, Must Rotate After Eight Years

Chicago, Ill., May 31—At 3 o'clock Thursday afternoon, May 31, adjournment, the General Conference of the A. M. E. Church which had been in session here at the Eighth Regiment Armory for three weeks, made some of the most important and far-reaching revision legislation affecting the Connection. Included in this legislation are the following laws:

1. A law which provides that hereafter four laymen shall be elected from each District Conference within the bounds of the Annual Conference.
2. A law which provides that the Bishops Council shall hereafter meet annually instead of semi-annually.
3. A law which provides that no bishop shall remain longer than eight consecutive years on a district. *6-2-28*
4. A law which provides that in future pastors shall be permitted to remain in a charge eight years. Heretofore five years has been the limit which any pastor might remain at a charge.
5. A law which provides that presidents of Women's Parent Mite and Home and Foreign Mission societies shall be members of the General Conference.

Bishop W. H. Heard, third district, legislation is more important to the Pennsylvania and West Virginia Conferences.

Bishop J. A. Gregg, fifth district, than that which permits pastors to which includes Southwest Missouri, remain in a charge for eight years. It Missouri and Colorado Conferences.

Bishop W. A. Fountain, sixth dis-tors and laity that the five year limit Bishop John Hurst, seventh district, has in numerous cases worked hard-South Carolina Conferences.

ships upon the clergy and their con-Bishop W. D. Johnson, eighth dis-gregations. Often a pastor is in the trict, Mississippi Conferences.

midst of a constructive program when Bishop R. A. Grant, ninth district, his legal limit for serving his con-Alabama Conferences.

gregation expires, and he had to be Bishop J. S. Flipper, tenth district, removed at an expense which de-Texas Conferences.

norialized his congregation to a very Bishop W. T. Vernon, eleventh dis-tant extent. Eight years will give-trict, Arkansas Conference.

him more time to become settled in Bishop R. C. Ransom, twelfth dis-new charge and to work out a pro-trict, Louisiana Conference.

gram to its conclusion, or at least Bishop J. Albert Johnson, thir-carry it on until both the new pastorteenth district, Kentucky and Ten-nd the congregation will be spared nessee Conferences.

the embarrassment of a shift of lead-Bishop H. B. Parks, fourteenth dis-ship in midst of the program. *5-24-28* trict, Ontario Conferences.

Bishops M. W. Davis, G. B. Young Chicago, Ill., May 31—The bishops and S. L. Greene were sent to West of the A. M. E. Church were given the Africa, South Africa and South following assignments by the Episco-pal committee of the General Confer-ence, which was in session here for three weeks:

Bishop A. J. Carey, fourth episcopal district which includes Illinois, Indiana, Michigan, Wisconsin and Iowa.

Bishop A. L. Gaines, second district which includes Maryland, Virginia and North Carolina.

Bishop J. A. Jones, first district, which includes Philadelphia, New Jersey, Delaware, New York and New England Conferences.

A. M. E. CHURCH CONFERENCE OPENS SESSIONS AT ARMORY

Bishops, General Officers, Delegates and
Camp Followers Receive Heartily
Welcome Here

Citizens Give Churchmen Keys to the City, Many Interesting Affairs Planned

Delegates Busy
Scores of Candidates for High Offices. Nearly Every Officer Has An Opponent. Bishops As Well As General Officers Will Be Elected.

(By ANP)

The program for the next four year's work of the African Methodist Episcopal Church will be outlined at the general conference which opened here at the Eighth Regiment Armory Monday morning.

Everything was in readiness when the conference got underway. The home of the famous Eighth Illinois regiment has taken on an ecclesiastical aspect. Khaki uniformed soldiers have been replaced by frock-coat ministers and colonels, lieutenant-colonels, majors and the like have given way to bishops and church officers. The change is almost astounding. The medical detachment rooms serve as the "ladies rest room" and over the old familiar signs "Company D", "Company F", et cetera indicating that such rooms are the company headquarters, are now such placards as: "Bishop's Room," "Financial Secretary—Private" and so on down the line.

As Dr. J. H. Harmon put it, "The armory is looking real churchy" and so it is. The conference is being held on the main floor, with the delegates seated in the audience and the bishops and church officers in the high places on the platform. Around the walls are numerous booths, and exhibits. To add to the convenience of the visitors, a substation of the Chicago post office has been established in the armory and a telegraph office.

Plant to Expand Work

The reports showed that the A. M. E. Church was operating 15 college in the United States and one in South Africa. Through these institutions, thousands of men and women of our group have

received an education and hundreds are graduated annually.

Plans to expand the work of several institutions were outlined and received with much enthusiasm.

Program for Coming Week

Following the concert Friday evening at which time Bethel choir, under the direction of Prof. Jas. A. Mundy will render "Handel's Messiah," the convention will get down to business again. Saturday morning, Dr. Robert R. Moton, principal of the Tuskegee Institute, will deliver an address and Saturday night will be given over to the Women's Parent Missionary Society, with Mrs. Mary F. Handy presiding.

Sunday will find the bishops visiting ministers filling the pulpits of local churches and Sunday evening a mass meeting will be held, also memorial services. Conference will convene again Monday morning with Bishop W. D. Johnson presiding. Each day will be consume by business sessions and the high lights of the evening meetings will be a pageant Monday evening, directed by Miss Mattie Davis, another pageant, "The Devil in the Church."

J. S. McCoo will be present on Wednesday evening and Friday night the churchmen will be addressed by Chicago's mayor, Wm. Hale Thompson.

4 Bishops to Be Elected

While there is unusual interest in everything that will be done at the general conference of the A. M. E. Church, which got underway at the Eighth Armory, the one thing upon which the spotlight is most directly focused is the election of bishops.

According to the edict issued prior to the meeting, four ministers will be elected to the bish-secretary; A. S. Jackson, secretary of Missions; John R. Hawkins, financial secretary of education; J. G. Robinson, editor of the A. M. E. Review; Ira T. Bryant, secretary of the Sunday School Union; Rev. G. W. Allen, editor of the Southern Christian Recorder; Rev. J. D. Barksdale, editor of the Western Christian Recorder; S. S. Allen, editor of the Allen Endeavor League; Rev. W. H. Butler, church historian and Rev. J. H. Harmon, editor of Atlanta, Ga.

Cards are being handed out editor of the Allen Endeavor League; Rev. W. H. Butler, church historian and Rev. J. H. Harmon, editor of Atlanta, Ga.

Among the prominent laymen are: J. M. Avery, Durham; Atty. F. B. Ranson and E. G. Tidrington, Indianapolis; Dr. W. H. Wright, Jr., Philadelphia, Dr. S. Harris, Athens, Ga.; and Judge J. Johnson, of the church extension board; Rev. A. J. Wilson, North Carolina's choice; Rev. Noah H. Williams; Rev. William Rick, both of Missouri; Dr. R. W. Mance, South Carolina; Rev. J. A. Lindsay, Georgia; Rev. J. H. Smith, Texas; Rev. S. L. Greene, Arkansas; Rev. Daniel J. Brown, Newark, N. J.; Rev. J. C. Anderson,

Pennsylvania; Dr. James W. Walker, Alabama; Dr. W. G. Alexander, Georgia; Dr. M. F. Sydersm, Connecticut.

~~the Rt. Rev. A. D. Hankins is senior bishop, resolution were passed and adopted unanimously ordering the name of all deceased ministers stricken from the roll of the church.~~

~~The resolutions stated that these high officers of the church had violated their oath of the ministry by collecting funds in the name of the United A. M. E. church or failing to make proper financial reports to the executive committee. Those named in the resolutions were the Revs. S. A. Mathias and J. H. Bowles of South Bend, Ind.; J. Clerks, Grand Rapids, Mich.; C. M. Fant, Council Bluffs, Iowa; W. T. Stone and W. C. Walker of Ohio, and J. H. Cook and John Breazel of Chicago.~~

Bishop Hankins, founder of the church, which was established in 1906, stated that the general conference had been embarrassed by receiving complaints from business men in various cities who said they had made donations to certain ministers of the connection, but were later advised that the parties soliciting funds were not in good standing with the church. This evil, he says, he intends to correct by officially unfrocking those responsible for it.

Women Playing Big Role In A.M.E. Meet; Texan Is Foremost

Chicago, Ill.—(ANP)—Among the many delegates and lay members in attendance at the 28th quadrennial general conference of the A. M. E. church, are to be seen a great body of women who are conspicuous in all proceedings of the general officers. Many are acting as delegates and are to be observed upon the speakers' platform at every session and others are members of the various committees and several are serving as alternates to other regular delegates. Amid the bustle and hustle of the great convention, their presence lends an atmosphere of sincere friendliness and cooperation within the church.

Mrs. L. M. Hughes of Cameron, Texas, connectional president of the Women's Home and Foreign Mission Society, is among the foremost women delegates and occupies a conspicuous place on nearly every program.

Another is Mrs. Mary F. Handy of Baltimore, Maryland. She is the connectional president of the Women's Parent Mite Mission Society. Mrs. P. Erlyne Osborne of Kansas City, national instructor hair and beauty culture of the Mme. C. J. Walker Mfg. Co., is the associate editor of the Women's Missionary Recorder.

These prominent women, together with Mrs. Minnie S. Pearson, wife of the president of the Bankers' Fire Insurance Co., Mrs. S. G. Simmons, Mrs. W. D. Johnson, Mrs. J. A. Fountain, Mrs. D. L. Childs, Mrs. E. W. O'Neal, Mrs. Blanche Nottingham, Mrs. R. C. Chappelle, Mrs. J.

Robinson, Mrs. Esther Isaacs, Mrs. Ida Mae Moten, Mrs. K. Bertha Hurst, Mrs. Annie M. Wortham, and Mrs. M. A. Carr form a galaxy of women who make the general conference blaze with feminine charm as well as religious enthusiasm.

BISHOP HANKINS 'UNFROCKS' EIGHT U. A. M. E. MINISTERS

At a meeting of the general board of trustees and executive committee of the general conference of the United A. M. E. church, of which

Church-1928

A.M.E.Z.

JACOBS IS POPULAR WINNER

Matthews Also Elected — Madison Of Pittsburgh Withdraws

ST. LOUIS, Mo., May 17.—The Rev. F. M. Jacobs, of Brooklyn, N. Y., was elected Bishop of the A. M. E. Zion Church Monday afternoon. In furtherance of the activities of the 28th Quadrennial Conference, nearing its closing week at the new Coliseum.

Dr. E. L. Madison, of Pittsburgh, who was an aspirant for the bishopric and Jacobs' nearest opponent, secured the conference floor and made an eloquent speech, withdrawing from the race. A motion that Dr. Jacobs be elected by acclamation prevailed, breaking a "dead-lock" vote.

Bishop-elect Jacobs, until his election Monday, was general secretary of the A. M. E. Zion Church. He has a most useful record of devotion to the interests of the church of which he has long been a proponent in all that means the upbuilding of that institution and his race. He is a native of Camden, S. C., was graduated from the theological department of Howard University and from Long Island Hospital medical school. He has been engaged in the practice of medicine for 27 years. Bishop Jacobs is a son-in-law of the late Bishop T. H. Lomax of Charlotte, N. C.

Dr. W. W. Matthews of Washington, D. C., was elected to the bishopric last Thursday during a heated contest. Matthews was elected on the second ballot, receiving 307 votes, which were two more than was necessary to elect. He left the race when the first count was made. This splendid record as secretary of foreign missions was given as a cause for Rev. Matthews' election.

Friday night was Livingstone College left night, when a financial effort was put forth to complete a campaign fund of \$250,000 to be used for buildings of the denominational school of Salisbury, N. C.

Dr. Moton Cites Facts

Dr. R. R. Moton, principal of Tuskegee Institute, foremost reformer of the age, was the principal speaker of the evening. In explaining a solution for greater racial progress, he congratulated the strides the A. M. E. Zion Church had made along religious and educational lines.

"I am a 'hardshell Baptist,'" declared Dr. Moton, "but I love my race better than anything else in the world, even unto my religion. justly theirs."

If I had to give up one of the two things I love, it would be religion. There is more revolution and evolution in this age than at any time in the history of the world," continued the speaker. He deplored the fact that there were so many religious denominations among our

Religion Is Secondary

"When anything is to happen that concerns the white race, they drop the motion to table.

West Africa, the annual sermon by Bishop William Decker Johnson of Texas and the Episcopal address read by Bishop Joshua H. Jones of Ohio; addresses by Dr. Gilbert A. Jones, president Wilberforce University; Dr. A. S. Jackson, secretary of Tuskegee Institute; Dr. D. A. Graham, president Monrovia College, Monrovia, Liberia; Dr. E. H. Coit, secretary of missions; Dr. James C. An-

Education

Colored Methodist Episcopal Church, and the rendition of Handel's Messiah at the City auditorium on Friday night.

Affecting the peace and harmony of the session and the general well-being of the denomination, the two most dangerous features were the effort to place laymen on the Episcopal committee and the resolution to change all bishops and assign them to new fields.

Ira T. Bryant, secretary of the Sunday School Union, had been elected leader of his delegation and recommended for a place on this all-important committee before which all bishops must appear and make report of their work, and complaints against bishops are made. Mr. Bryant's contention was that the law requires this committee to be elect-

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ZION CONFERENCE CLOSES 28TH SESSION; EQUAL REPRESENTATION PASSED; JONES LOSES FIGHT; NEAR RIOT OVER BALLOT STUFFING

By Staff Correspondent

ST. LOUIS, Mo., May 23.—The 28th Quadrennial session of the A. M. E. Zion Church closed here Monday night, having opened May 2 and continued through the 21st. In many instances His charges and statements pastors, presiding elders and bishops, a deep, low voice, like a clap of thunder from a clear sky, cried out: "Brethren, this ballot box has been stuffed and the election of Davis is fraudulent." The announcement stirred the wrath of the gigantic body of

plain statements uttered with respect to the future operation of executive matters and matters of finance. Charges and counter charges coming from the Episcopacy were made and rumors of ugly positions were constantly afloat as the session moved on. These suspicions, rumors, and charges in the main were made under the leadership of Bishop E. W. D. Jones of Washington, D. C., who first started his tirade on Bishop Caldwell a year or more before the conference, and statement made by Bishop Jones, and then switched on Bishop L. W. Kyles. Jones was rather free in his printed fort together with a few others of his matter and in the writing of letters in his effort to disrobe the venerable senior Bishop. He charged in a letter to at least one Bishop that he had sufficient data to send Bishop Caldwell to the penitentiary. Failing in this he brought statements to question the character and financial operations of Bishop L. W. Kyles. He used the official organ of the Church, the Star of Zion, for his attack, and as much of the secular press as cared to use his matter.

When the committees were announced for their respective work, and among them was the committee on finance, Bishop Jones who at that time appeared to be starring as a great leader and advocate of justice, arose and stated to the chairman that he had some matters to present to the finance committee, and if he would be privileged to present them, it would prevent the necessity of bringing them before the General Conference as he would do if he could not reach the committee. This statement set the convention thinking and the long-awaited episode between the two bishops was now apparent. Bishop Kyles arose in a very calm and delib-

Laymen Get Equal Representation

erate manner and made substantially this statement: "If Bishop Jones intends to carry matters before the finance committee such as he has been giving the Star of Zion, the Associated Press, and the secular press, I challenge him to bring his charges and has been going on for some time. Laymen, contending that they support this session will go down in history as the most progressive, daring and independent meeting ever held by that body. Some very important laws were made, passed upon, and some very (Heavy and continuous applause)."

Well, the following day Bishop Jones made some effort to present matters before the general conference. He decided to abolish all ex-official members of the body and that in the future bishops would have no vote infloor regarding the ballots. Many of

rumors of ugly positions were constantly afloat as the session moved on. These suspicions, rumors, and charges in the main were made under the leadership of the great A. M. E. Zion Church. Bishop Kyles in a very easy manner presented checks, vouchers, proved and if suitable arrangements can be made and carried out, the African Methodist Episcopal Church and lawyer, of Key West, Fla., laid his re-

quest further showed that it was Jones' effort to slander the name of W. H. Goler, to destroy the influence of Kyles, and his effort proved nothing more or less than niggardly suspicion based upon a prejudiced mind, a corrupt and degenerate heart. The attack of Jones will go down in the record of the Church as the most cowardly, sneaking and belly-crawling conspiracy ever uttered or attempted by a member of the A. M. E. Zion Church. This leader had a few with him, but they were the victims of the devil-daringness of Bishop E. W. D.

Jones whose efforts at slime and filth cannot be equaled.

Election of Bishops

I watched the activity of the consecrated episcopates; I was led to believe that only one Bishop desired the election of any more bishops. When the vote was taken, Bishop Kyles announced that he voted for twelve Episcopal districts, making it possible to elect two. Bishop Jones was seen to wane, not only in action, but in voice which is a special feature of his character, except his disposition to destroy and to intimidate those who represent abroad. Thus far the following independent thought, if it happens to be in the path that he desires to travel.

Dr. W. H. Goler, Salisbury, N. C.; manager of publication house, R. W. Sherill, Salisbury, N. C.; editor of Star of Zion, Dr. W. H. Davenport, Charlotte, N. C., editor of Sunday School literature, J. Francis Lee, Charlotte, N. C.; secretary of education, J. W. Young, Greenville, Tenn.

Bishop Kyle Vindicated

The election of general officers of the Women's Home and Foreign Missionary department resulted as follows: President, Mrs. Daisy V. Johnson, Birmingham, Ala.; vice president, Mrs. S. D. Davis; recording secretary, Mrs. L. Evans-Pierce, and corresponding secretary, Mrs. A. L. Anderson.

Laid Religion Aside

Before the tellers made their report, a deep, low voice, like a clap of thunder, cried out: "Brethren, this ballot box has been stuffed and the election of Davis is fraudulent." The announcement stirred the wrath of the gigantic body of

the church folk. In a second, several hundred tellers, questioning the report they were about to bring to the conference, made their report, and that in the general conference except when the delegates went to an extreme to cowardly attempt to destroy the influence of Bishop Kyles as becomes what a surprise but was accepted had in their particular candidate. The feeling was intense among the brethren.

The plan for organic union was ap-

proval. Bishops pled for order, and de-

cided to abolish all ex-official mem-

bers of the body and that in the fu-

ture bishops would have no vote infloor regarding the ballots. Many of

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These suspicions, rumors, and charges in the main were made under the leadership of the great A. M. E. Zion Church. Bishop Kyles in a very easy manner presented checks, vouchers, proved and if suitable arrangements can be made and carried out, the African Methodist Episcopal Church and lawyer, of Key West, Fla., laid his re-

quest further showed that it was Jones' effort to slander the name of W. H. Goler, to destroy the influence of Kyles, and his effort proved nothing more or less than niggardly suspicion based upon a prejudiced mind, a corrupt and degenerate heart. The attack of Jones will go down in the record of the Church as the most cowardly, sneaking and belly-crawling conspiracy ever uttered or attempted by a member of the A. M. E. Zion Church. This leader had a few with him, but they were the victims of the devil-daringness of Bishop E. W. D.

Jones whose efforts at slime and filth cannot be equaled.

All of the reports submitted have in-

dicated clearly the rapid and substan-

tial growth of the African Methodist

Church. In practically every town in open conference, which he re-

ferred field of mission and religious work, fused to do. In an explanation to the General Conference, Bishop Martin related that the denomination is making great strides forward. Progressive men are at the helm and the old ship is moving forward. Bishop Martin detected two packages in the ballot box as he was escorting the tellers up a stairway leading to an ante-room in the Coliseum, where the votes were wane, not only in action, but in voice which is a special feature of his character, except his disposition to destroy and to intimidate those who represent abroad. Thus far the following independent officers have been elected: General Secretary, Rev. H. C. Weeden, sulted more than I have ever been by Louisville, Ky.; financial secretary, any man. I have respect for this Gen-

Following the presentation upon the conference floor of so-called evidences of irregularities in the Department of Finance of the A. M. E. Zion Church of which Bishop L. W. Kyles is president, the Bishop presented a lengthy statement, vouchers, cancelled checks, correspondence, and much other data, which furnished the General Conference complete and ample proof that all of the transactions of the Board of Finance had been conducted open and above board, that the various departments, particularly the church extension, and Home Mission Department, had not only authorized but approved every action in which it was concerned.

The General Conference did not take any action out of courtesy of the persons involved. Bishop Kyle satisfied the Conference that the affairs of the Financial Board had been conducted with the most scrupulous and honest methods.

Laymen's Bill Adopted

A constitutional amendment necessary for putting into effect statutes whereby in the future, bishops and their wives, general officers and connectional board members will be barred from voting in the General Conferences, was adopted by the conference. The legislation is said to be of especial importance in that it will grant to laymen equal representation in the General Conferences, privileges they have been seeking for a number of years.

Church-1928

A.M.E.Z.

With Election of Bishops Out of Way, Zionists Turn to Constructive Program

Decide That Lay Members Should Have Equal Representation in Affairs of the Connection—Approve Proposal to Unite

ST. LOUIS, May 21 (By Staff Correspondent, Associated Negro Press).—With the election of bishops out of the way, the delegates attending the General Conference of the African Methodist Episcopal Church, which is in session here, turned their attention to the outlining of a program which would serve as an impetus to the progress of the church.

Of special importance was the decision to grant laymen equal representation at the General Conference, and the old ship is moving forward. This ruling was received with much enthusiasm and ends a fight which has been going on for some time. Laymen, contending that they support pastors, presiding elders and

bishops, have sought equal representation for a number of years. The result this year is expected to aid the financial secretary, Dr. W. H. Goler, Salisbury, N. C.; manager of publication house, R. W. Sherrill, Salisbury, N. C.; editor of Star of Zion, Dr. W. H. Davenport, Charlotte, N. C.; editor of Sunday School literature, J. Francis Lee, Charlotte, N. C.; secretary of education, J. W. Young, Greenville, Tenn.

At the same time the report of the laymen's bill was made, it was also decided to abolish all ex-official membership in the body and that in the future bishops would have no vote in the general conference except when presiding. The last rule was somewhat a surprise but was accepted graciously.

The plan for organic union was approved and if suitable arrangements can be made and carried out, the African Methodist Episcopal Church and the African Methodist Zion Church will be merged, making perhaps the strongest and most influential organizations among Negroes in the world. The plan received the unanimous endorsement of the body, and the action was reported to the general conference of the African Methodist Episcopal Church by wire.

Recommendations of the committee on church extension and home missions were adopted, which provided for an increase in appropriations for this work, and for special supervision and more careful scrutiny of the operations of the department.

All of the reports submitted have indicated clearly the rapid and substantial growth of the African Methodist Zion Church. In practically every field of mission and

ates went from the sublime to the ridiculous in interest of candidates who sought an elective office. *See 26-28*

Dr. C. S. Whitted of Philadelphia led on the first ballot for the office of secretary of the Ministerial brotherhood. When a second count was taken it was noted that Whitted's strength had decreased from 140 to 128 votes. In the meantime his nearest opponent, Dr. Samuel D. Davis, was given an increased vote, jumping from 94 to 129 votes.

Ballot Box Stuffed

Before the tellers made their report a roaring voice like a clap of thunder from a clear sky, was heard, "Brethren, this ballot box has been stuffed and the election of Davis is fraudulent." The announcement aroused the massive delegation. In a second several hundred of them had gathered around the tellers, who were forcing their way to the platform to make a report. At this juncture many of the churchmen went to an extreme to demonstrate the kind of interest they had in their particular candidate.

Bishops pleaded for order and decorum, but in vain. A critical turn confronted the situation when Rev. E. C. Tucker of Key West, Fla., laid his religion down long enough to express his opinion of Bishop J. W. Martin of the 11th episcopal district, who supervised the counting of the ballots. It was Bishop Martin who declared that the election of Rev. Mr. Davis was fraudulent.

The irate preacher from Key West said Bishop Martin "lied." Rev. Mr. Tucker ran amuck, with an eagerness to engage in a physical battle, which was only averted by a group of peacemakers. When quietness was restored Bishop E. W. D. Jones took advantage of his ecclesiastical influence to have Rev. Mr. Tucker offer an apology to Bishop Martin in open conference. He refused to descend. Bishop Jones is over the diocese in which Rev. Mr. Tucker is engaged in the ministry. Tucker is also a lawyer.

Dr. Davis Withdraws

In an explanation to the general conference Bishop Martin related that he detected two packages in the ballot box as he was escorting the tellers up a stairway in the Coliseum, en route to a room where the votes were counted. Upon investigation, he said, one package contained 10 ballots and the other had four.

"Brothers and sisters, I have been bishops of the African Methodist grossly insulted; more than I ever have been by any man. I have re-event of the 28th quadrennial conference for this general conference. Itence that has been in session for does not mean anything for me to three weeks at the new Coliseum. cheat," uttered the bishop.

The consecration was preached by another ballot was taken. Rev. Mr. Bishop J. W. Woods. He admonished Davis withdrew from the race and Dr. the two new additions to the bishopric to strive to be wholesome and Godly Whitted was elected.

Dr. Davis is national grand secretary-treasurer of the Ancient United Knights and Daughters of Africa of the United States and its possessions. Prior to his elevation to the bishopric four years ago when the general conference of the A. M. E. Zion church, Rt. Rev. Jacobs had served his held its quadrennial meeting in Indianapolis as general secretary. Dr. Davis was a candidate received his education at Howard university and from a general office. He said he was verty Wesley university and from counted out at that time by two votes.

Following the presentation upon the Long Island hospital medical school conference floor of so-called evidence Bishop Jacobs is a native of Camden, of irregularity in the department of S. C. For 27 years he has been finance of the Zion church, of which Bishop L. W. Kyles is president, Brooklyn, N. Y. He was elected bishop Bishop presented a lengthy statement by acclamation. He has realized the vouchers, cancelled checks, correspondence, telegrams and much other proudly wear the gorgeous gown purchased, which furnished the general追慕者 years ago when he felt his conference complete and ample proof election was assured, but proved to be that all of the transaction otherwise.

Raised \$100,000

Dr. Mathews is a native of Mississippi and was educated at Branch Normal college, Pine Bluff, Ark., and New Orleans university, New Orleans, La. He came into the general official family of the denomination when elected foreign missions secretary in May, 1920, at the session of the general conference in Knoxville, Tenn. Previous to that time Dr. Mathews spent a term of 14 years as pastor and presiding elder on the Pacific coast.

The "Old Ship" church at Montgomery, Ala., was built through his work and direction and stands today as the metropolitan Race church of all the more regrettable because his accusers could have secured all the facts had they so desired, according to Bishop Kyles. As foreign missions secretary his work has broken all previous record

The general conference did not take any action out of courtesy to the persons involved. Bishop Kyles satisfied \$100,000 was raised for that departmental financial board had been conducted with scrupulous and honest methods.

Important Bill Passed

A constitutional amendment, putting into effect a statute against bishops and their wives, general officers and connectional board members voting in the general conferences, was enthusiastically adopted by the conference. The enactment of such legislation will grant laymen equal representation in the general conferences, changing a custom that had been prevalent for more than a century.

With closing week of the general conference the following officers were elected: Director of evangelism, Dr. W. W. Slade, Asheville, N. C.; president of the Women's Home and Foreign Missionary society, Mrs. S. D. Davis, Indianapolis, Ind.; secretary Young Women's Branch Missionary society, Mrs. Ada Battle, Washington, D. C.; superintendent Buds of Promise, Mrs. Marie L. Clinton, Charlotte, N. C.

Bishops Consecrated

Sunday afternoon before a large congregation assembled at Metropolitan church Bishop-elect were consecrated and set apart as

were consecrated and set apart as brothers and sisters, I have been bishops of the African Methodist grossly insulted; more than I ever have been by any man. I have re-event of the 28th quadrennial conference for this general conference. Itence that has been in session for does not mean anything for me to three weeks at the new Coliseum. cheat," uttered the bishop.

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Bishop Kyles Vindicated

Heated Tilts Occasioned by Balloting

By R. C. FISHER

St. Louis, Mo., May 26.—Intense revolution and turmoil was the awful scene at last Wednesday's session of the A. M. E. Zion general conference at the new ~~Zion Hall~~ pre-

Statistics For The African Methodist Episcopal Zion Church, By States

State	Number of Churches		Membership		Expenditures: 1926		Value of church edifices: 1926	
	1926	1916	1926	1916	Ch'ches report- ing	Amount	Ch'ches report- ing	Amount
Total.....	2,466	2,16	456,81	257,16	2,464	\$4,757,066	2,370	\$18,515,723
Urban.....	650		193,92		649	2,576,570	615	13,451,618
Rural.....	1,816		262,887		1,615	2,180,496	1,755	5,064,105
Northern States:								
Massachusetts.....	8	1	3,227	1,527	8	34,140	8	246,000
Connecticut.....	13	17	1,032	1,825	18	37,651	17	507,250
New York.....	74	71	19,997	9,005	74	495,752	70	2,315,000
New Jersey.....	32	31	5,625	3,478	32	160,440	29	870,500
Pennsylvania.....	75	76	20,919	14,011	75	297,780	72	1,870,675
Ohio.....	24	14	7,678	1,389	25	80,504	19	480,975
Indiana.....	19	19	3,867	2,465	19	62,145	19	422,250
Illinois.....	13	12	5,972	2,184	13	78,126	12	342,400
Michigan.....	8	6	2,017	515	8	43,169	8	149,500
Iowa.....	8	6	1,647	143	8	7,114	8	47,150
Missouri.....	17	16	6,873	4,046	17	55,866	17	327,700
Kansas.....	6	2	953	35	6	5,515	6	30,500
Other Northern States*.....	3	5	419	341	3	11,569	3	100,000
Southern States:								
Delaware.....	3	5	347	195	3	5,467	3	38,000
Maryland.....	26	26	3,014	2,519	26	51,073	24	195,300
Dist. of Col.	7	7	6,448	2,732	7	87,900	7	704,000
Virginia.....	108	111	17,592	9,199	108	175,793	106	588,880
W. Virginia.....	13	8	900	338	13	17,366	8	40,500
N. Carolina.....	769	777	135,698	74,365	789	1,256,074	768	4,276,160
S. Carolina.....	185	192	38,225	23,160	185	192,541	182	599,820
Georgia.....	83	99	7,887	5,523	82	57,558	77	177,680
Florida.....	47	113	13,647	11,496	47	138,567	44	453,825
Kentucky.....	63	82	7,174	5,578	63	101,528	60	430,100
Tennessee.....	96	156	15,176	8,786	96	172,418	91	610,253
Alabama.....	420	479	80,446	51,284	420	740,240	393	1,509,165
Mississippi.....	162	127	18,461	7,202	162	126,459	154	366,680
Arkansas.....	89	125	14,344	7,668	89	72,371	85	184,850
Louisiana.....	26	44	7,671	2,831	25	70,069	25	275,250
Oklahoma.....	15	16	1,729	741	15	10,020	15	18,050
Texas.....	13	20	1,463	771	13	10,042	13	14,750
Western States								
Arizona.....	3	2	475	50	3	6,925	..	**
California.....	29	30	4,614	1,577	29	86,036	22	262,568
Other Western States*.....	3	12	576	181	3	8,848	5	60,000

* States having less than 3 churches (or less than 3 churches reporting value of church edifices.)

** Included in amount shown for "Other Western States."

A. M. E. Zion Church To Build Stores And Apartments at Charlotte

Structure To Cost Between \$80,
000 and \$100,000.

Significance from the standpoint of illustrating the modern trend toward the apartment type of house as contrasted with individual dwelling houses.

CHARLOTTE, N. C., Dec. 22.—For several years the African Methodist Episcopal Zion Church has owned the tract of land on Charlotte ~~were closed Saturday~~ by the north side of East Second Street. Lex Marsh Company, according to announcement by C. E. Exum, sales manager.

One of these is of particular importance in that it is evidence of the development of progressive initiative among the Negro race in the South. The other takes its signifi-

and a modern automobile filling station will be erected in their place.

The apartments which will constitute the second floor over each of the 12 stores will be thoroughly modern three-room dwellings with all improvements, including bath, heat and electricity. Cost of the row of buildings as estimated by Lex Marsh Co., will be between \$80,000 and \$100,000.

is occupied by a row of shacks of rather nondescript appearance. These buildings will be razed within the next week, and a row of 12 stores, with three room apartments on the second floor,

Church 1028

Zion Churchmen Consider Unification And Selection Of Bishops To Fill Vacancies

The semi-annual meeting of African Methodist Episcopal Zion Bishops' Council began a four day session at Logan Temple Church on Wednesday morning. Bishop W. J. Walls, one of the youngest members of the board of bishops from the standpoint of age and services will preside over the deliberations of the council throughout its session.

The Council is composed of ten members of the board of bishops of the connection and besides these, the general officers of the connection and representative ministers and laymen from all sections of the country are in attendance.

The observance of the Holy Communion marked the opening of the meeting on Wednesday morning at 10 o'clock, following which the business of the Council got immediately under way.

At 7:30 o'clock Wednesday evening, Bishop Walls will deliver a sermon and this short service will be followed by a program made up of local persons who will join with Pastor M. D. Smith, of the Logan Temple Church and the members of the connection in this city, in extending a welcome to the visitors.

Presiding Elder R. J. Buckner, is in charge of the Knoxville A. M. E. Zion district and he is ably assisting the pastor and local committee in arranging plans for the entertainment of the conference.

The bishops and general officers who are in attendance at the meeting are, Rt. Reverends P. A. Wallace, L. W. Kyles, W. J. Walls, J. S. Caldwell, G. C. Clement, B. G. Shaw, J. W. Martin, C. C. Alleyne, J. W. Ward, Dr. W. J. Jones; Drs. W. W. Matthe

retary; J. H. Davenport, editor of The Star of Zion, the connection's official organ published at Charlotte, N. C.; J. Francis Lee, editor of Sunday School literature; S. D. Watkins, manager of the publishing house; C. S. Whitted, secretary of the Men's Brotherhood. Hon. S. M. Dudley, secretary of Church extension; Prof. J. W. Ichelberger, general superintendent of Sunday School work, Dr. A. N. Brown, secretary of the Varick Christian Endeavor Society; Mrs. Anderson, of Pittsburgh, Pa., general secretary of the foreign mission board; Mrs. J. W. Smith, treasurer of the foreign mission board; Mrs. G. W. Clinton, secretary of the Buds of Promise; Prof. W. J. Trent, president of Livingstone College, Salisbury, N. C.; Prof. J. W. Young, educational secretary. Among the prominent ministers of the connection in attendance are Revs. J. L. Black, of Cincinnati; E. T. Medford, of Washington, P. K. Fenville, of Asheville, N. C., W. W. Slade, Swannanoe, N. C., and G. G. Huff, of Hendersonville, N. C. J. W. Brown, New York City, Dr. T. W. Wallace, of Pittsburgh, Pa., who is prominently mentioned as candidate for financial secretary, and C. L. Alexander, of Washington, N. C. C. C. Thorpe, of Hendersonville, N. C., is among the laymen in attendance, and Oscar Adams, most active layman of the connection, is also here.

Important matters to come before the Bishops' Council will be the question of Unification of the three branches of Methodism among Negroes, which will be voted upon at the General Conference to be held in St. Louis in May of this year.

Two bishops will very likely be selected at the General Conference

meeting, and this matter will also come in for a major share of consideration, as receptive candidates are on the grounds mingling with leaders of the connection.

While quite a number favor the selection of two bishops, there is still an underlying current in the ranks of the connection opposing the selection of any more bishops but favoring the enlarging of the missionary bishops' field.

City Churches to Hear Visitors.

The many bishops and distinguished visitors in the city will remain over Sunday, and the several local congregations will have the privilege of hearing them at each of the services.



HON. OSCAR W. ADAMS.

Versatile editor of the Birmingham Reporter, in attendance at the Bishops' Council here this week. Mr. Adams is one of the most influential laymen of the A. M. E. Zion connection.

A.M.E.Z.

SENTINEL

JAN 12 1928

ooo

Colored Bishops is Holding Services

Bishop J. D. Barber, recently returned from the missionary fields in Abyssinia, assisted by the Triumph Rescue Army, is holding special services each evening at the Triumph church, 301 Staunton street. In Homestead, where the last meetings were held, the bishop claims that he healed and assisted a number of people.

Bishop Barber has traveled extensively in the United States, Asia, Europe and Africa, and has done much in the uplift work of the colored race.

Mrs. E. M. Barber, Senior Mother of the Triumph church, accompanies the bishop, working in the interests of womanhood. She is conducting special services for the women.

CHURCH LEADERS AT FAULT

Negroes will have less confidence in their religious leaders because of occurrences in the recent church general conferences. The use of money to influence votes was so much the practice of the A. M. E. conference in Chicago that one of the bishops-elect actually took pride in showing a telegram from his bank assuring him of more money if his candidacy needed it.

In the A. M. E. Zion conference which met in St. Louis, one bishop almost had hysterics, so anxious was he to stop investigation of the acts of a fellow bishop charged with embezzlement.

Whoever looks for the reason the church is declining in influence among us, need look no further. Graft cannot be covered forever by sanctimoniousness. The mass of ne-

ople, honest themselves, are not to be hoodwinked into following church leadership which keeps its eye on the money. The golden calf is no more to be worshipped in the Christian church today than when Moses led the children of Israel in the wilderness.

Bishops Of A.M.E.Z. Church Close Meet In Greensboro, N. C.

Minutes are Cause of Some Disagreement. To Raise \$100,000 for Livingston College

GREENSBORO, N. C., Sept. 12.—The bishops' meeting and the connectional council of the A. M. E. Zion Church closed its annual session in Greensboro, N. C. a few days ago. The meeting was largely attended and much expression was made concerning the Price Memorial Educational drive for Livingston College and \$150,000 was reported as having been raised in the Livingstone drive. The delegates and officers left the council with the determination to raise \$100,000 more by Jan. 1. Bishop L. W. Kyles, the scholar, orator, financier and business genius of the denomination, was not free from attack by his old antagonist and would-be leaders of the denominations in all phases and sections of its operation. Bishop W. J. Walls, the bachelor bishop, and Bishop E. W. D. Jones, supported by Bishop George C. Clement attacked Bishop Kyles' report on the general conference minutes.

Bishop Walls repeated what he had stated many times through the secular press, that the minutes were not a true record of the preceding general conference, and

while he was not quite as vile in the presence of Bishop Kyles as he appeared in the secular press, he was asked that distinguished body, the board of bishops and the connectional council to repudiate the minutes; in other words, to repudiate Bishop Kyles and order a reprint of the same. Walls was not alone in this attempt. He was joined by two other bishops in the demand for a reprint of the same. Walls was not alone in this attempt. He was pointed by two other bishops in the demand for a reprint of the minutes. It is alleged only for the reason that he Bishop



Bishops of the A.M.E. Zion Church in their semi-annual council.

BISHOPS IN COUNCIL HERE

The above group of distinguished churchmen, representing the Board of Bishops of the African Methodist Episcopal Zion Church, are in their semi-annual council at Logan Temple this wee. Since this photo was taken, two of the number, Bishops Lee and Blackwell, have answered the final summons. The remaining ten are here, and taking part in the council meeting. Reading from left to right, front row: Rt. Reverends Kyles, Blackwell, Caldwell; center row, left to right: Rt. Reverends Shaw, Wallace, Wood, Lee; back row, reading left to right: Rt. Reverends Jones, Martin, Walls, Alleyne and Clements.

East Tennessee News 1-12-18 Knoxville, Tenn.

Walls, had failed to see one or two of his speeches that he prized as excellent addresses left out of the records. Mr. Jones in his aid of the bachelor bishop was thought to be trying to do what he failed to succeed in at the general conference when his charges fell flat over that body as the scholarly Klyes opened up the secret and laid bare the records.

Church - 1928

ZION CAMPAIGNING FOR \$32,000; HARD AT WORK--\$68,000 IN HAND; GREENVILLE CONSIDERED

In Farmer, Birmingham, Ala.

The Eighth Episcopal District under the superintendency of Bishop B. G. Shaw is rallying to raise \$32,000.00 for education and to meet the requirement of the General Education Board which has promised \$75,000, and Mr. Dukes of North Carolina who has promised \$25,000. The goal is \$250,000 for Livingstone College and aside from the apportionment to Alabama or the Eighth Episcopal District, nearly \$2,000 is to be raised for the Greenville College at Greenville, Ala., making Alabama's quota some larger than other Episcopal districts. A special letter is sent out by a committee of ministers and laymen and an appeal is made by Bishop Shaw for the raising of these funds.

Never before in the history of Birmingham were laymen of Zion Church more concerned in the work of education of that particular denomination and they are working hard in order that the Church school at Salisbury, N. C., will have the necessary funds to carry on its work. The appeals make this expression:

A CALL TO SERVICE

"What Are You Going to Do About It?"

To the Members and Friends of the A. M. E. Zion Churches:

Considering the educational situation of our schools and the duty involved upon us as a part of this great church we represent, we take this opportunity to call you to the task which becomes your duty and ours to perform.

Have you ever heard of Lomax-Hannon Industrial School at Greenville, Ala., that growing city of hospitable white and colored people? This school was founded by the late Bishop J. W. Alstork, with the co-operation of laymen and ministers of the State. We own two hundred and five (205) acres of farm land; on the campus, there are two well kept dormitories and the Principal's cottage. This school was built for the purpose of meeting the educational need of the children in that section of the State. The present indebtedness of the school is seven thousand (\$7,000) dollars. Will you help pay it?

Livingston College

Livingston College, our chief institution of learning, is very much in need of additional buildings for taking care of the many young men and women who seek admission each year.

Mr. Duke, of North Carolina, has offered us twenty-five thousand dollars and the Educational Board of New York has offered an additional amount of seventy-five thousand dollars, provided we raise one hundred thousand dollars. We have raised sixty-eight (\$68,000) thousand dollars. We must raise thirty-two (\$32,000) thousand dollars by the 18th of April in order to secure the above gifts. Of the thirty-two thousand dollars Birmingham is asked to raise one thousand (\$1,000); of the seven thousand dollars indebtedness of Lomax-Hannon School, we are asked to raise \$1,000, making a total of \$2,000.

We believe in you. We know that you have in your heart of hearts great love for the Negro youth, and, therefore, we call upon you to rally as never before for the accomplishment of our task.

The following methods will be used to raise the \$2,000::

A.M.E.Z.

1. Give. See your friends, white and colored, ask them for a donation for education.
 2. The choirs of the A. M. E. Zion Churches of greater Birmingham are giving a musical, March 12th, 8 p. m., at the Masonic Temple, Fourth Avenue and Seventeenth Street. Admission 25 cents, reserved seats 35 cents.
 3. Sunday, March 25th, is to be known as Educational Day. Speakers are to appear in all the A. M. E. Zion Churches in interest of education.
 4. A public Mass Meeting at Metropolitan A. M. E. Zion Church, Fourth Avenue and Sixteenth Street, Monday night, March 26th, at which time Bishop Shaw and others will deliver addresses.
- Zion must not fail. "WHAT ARE YOU GOING TO DO ABOUT IT?"

Signed:

Laymen

Oscar W. Adams	Mrs. T. R. Gains
W. T. Woods	Jas. Henderson
C. M. Harris	Clifford J. Ross
J. P. Washington	Wm. Whitaker
Chas Brown	David L. Macon
G. M. Hosea	Mrs. Daisy V. Johnson
Chas. Jackson	J. B. Wimbush
D. S. Shakelford	Otha Thomas
Chas. Ross	

Ministers

F. W. Alstork	R. H. Simmons
M. P. Sawyer	John L. Dinkins
B. J. Williams	J. H. Sanders
W. E. Jenkins	J. R. Allen
G. A. Howard	A. H. Felder

BISHOP SHAW MAKES AN APPEAL AND EXPLAINS FINANCIAL RALLY FOR EDUCATION

700 Eighth Ave. N.
Birmingham, Ala.
February 13, 1928.

Dear Pastors:

You are one of the three or four thousand active ministers of the A. M. E. Zion Church and is a part and parcel of all its achievements and failures.

The A. M. E. Zion Church through Prof. W. J. Trent's efforts launched a \$250,000 drive for Livingstone College, of that amount, Mr. Duke, of North Carolina has promised to give \$25,000, the New York Board of Education has promised to give \$75,000, leaving \$150,000 for the A. M. E. Zion Church to raise among its membership and otherwise. In order to get the Duke's share we must raise \$100,000, of that amount \$67,500 has been raised, leaving a balance of \$32,500 to be raised. This money must be raised by the first of April, or we will lose the Duke's \$25,000, and it stands to reason if we lose the Duke's \$25,000, it will be impossible to get the \$75,000 from the New York Board of Education.

The following is Prof. Trent's plan to raise the \$32,500.00.

500 churches at \$ 10.00 each	\$5,000
200 churches at 25.00 each	\$5,000
100 churches at 50.00 each	5,000
50 churches at 100.00 each	5,000
25 churches at 200.00 each	5,000
White people in Salisbury, N. C.	2,500
Livingstone College Alumni	2,500
100 laymen at \$25.00 each	2,500

TOTAL \$32,500.00

This plan was adopted by the Board of Bishops in Knoxville, January 11, 1928. For the Eighth Episcopal District to raise its prorata, will mean

A.M.E.Z. LAYMEN GET EQUALITY

Bishops to Get No Vote in Conference

ST. LOUIS, Mo. (By Staff Correspondent, ANP)—With the election of bishops out of the way, the delegates attending the General Conference of the African Methodist Episcopal Zion church, which in session here, turned their attention to outlining of a program which would serve as an impetus to the progress of the church.

Laymen Get Equality

Of special importance was the decision to grant laymen equal representation at the General Conference. This ~~decision~~ ^{was} ~~now~~ ^{now} decided with much enthusiasm and ends a fight which has been going on for some time. Laymen, contending that they support pastors, presiding elders and bishops, have sought equal representation for a number of years. The result this year is expected to aid materially the advancement of the denomination.

At the same time the report of the laymen's bill was made, it was also decided to abolish all ex-official membership in the body and that in the future bishops would have no vote in the general conference except when presiding. The last rule was ~~one~~ what a surprise ~~300~~ ²⁰⁰ was accepted.

The newly elected bishops, namely Bishop F. M. Jacobs of Brooklyn, N. Y., and Dr. W. W. Matthews have been busily engaged receiving congratulations from friends here and abroad. Thus far the following general officers have been elected: General secretary, Rev. H. C. Weeden; financial secretary, Dr. W. H. Goler, Salisbury, N. C.; manager of publication house R. W. Sherrill, Salisbury, N. C.; editor of Star of Zion, Dr. W. H. Davenport, Charlotte, N. C.; editor of Sunday School ~~Almanac~~, Francis Lee, Charlotte, N. C.; secretary of education, J. W. Young, ~~Wilmington~~, Tenn.

The election of general officers of the women's home and foreign missionary department resulted as follows: president, Mrs. Daisy V. Johnson; vice-president, Mrs. S. D. Davis; recording secretary, Mrs. L. Evans-Pierce, and corresponding secretary, Mrs. A. L. Anderson.

50 churches at \$ 10.00 each
20 churches at 25.00 each
10 churches at 50.00 each
5 churches at 100.00 each
3 churches at 200.00 each

You and your church have been selected as one of the group. You are hereby requested because of your love for education to raise your amount, and forward it to me not later than April 1. Every preacher in the A. M. E. Zion Church is asked to do what you are doing, and every Bishop is doing what I am doing, and when we meet in St. Louis, in May, every Bishop who has failed to raise his prorata will be counted a failure, and he will be heckled and laughed at from the rear. I can not afford to be one of that number. I am asking you to raise your prorata and forward it to me at once.

Yours for success,
B. G. SHAW

GOVERNOR AND MAYOR GREET VAST THRONG

Session Will Last Three Weeks

St. Louis, Mo., May 11.—The 28th quadrennial session of the African Methodist Episcopal Zion church was opened last Wednesday morning at Metropolitan church, Rev. H. H. Jackson, pastor, for a three weeks program. Senior Bishop Rt. Rev. J. W. Woods of Indianapolis presided.

Davenport, editor of the Star of Zion, and J. W. Eichelberger, general superintendent of religious education. At the Friday morning session, Bishop L. W. Kyles presided. The entire morning and afternoon sessions were given to resolutions and reports of general officers.

A report from a committee on pub-
12-28

The Wednesday afternoon session was held in the new coliseum, when an address was delivered by the mayor of St. Louis, Victor Miller, who extended a welcome to the delegates. In his address, Mayor Miller beseeched the delegates to carry the doctrine of peace and good will to their respective communities.

A report from a committee on public worship was heard Saturday morning along with other reports from general officers. Bishop G. C. Clements presided.

The delegates assembled at the Coliseum Sunday morning at 9 o'clock for "Love Feast." Sunday school preaching at 11 a.m., Variet Christian Endeavor exercises in the eve-

Mayor Speaks

The response to the mayor's address was given by Dr. S. Y. Atkins, president of Slaters Teachers' college of Winston-Salem, N. C.

Registration and organization consumed the greater part of Wednesday evening's session.

The second day of the general conference was taken up almost entirely by the reports of the 10 bishops of the church, which showed that nearly 50,000 new members had been

The general officers of the conference are: Rev. W. M. Jacobs, general

General Conference proper opened Wednesday morning, May 2, with the largest delegation in its history. The sessions are being held in the new Coliseum with a seating capacity of ten thousand.

GENERAL CONFERENCE
Kansas City, Mo., May 17, 1928.
Dear Brother Davis:

I am now in the third week of General Conference session. Things

General Conference session. Things done - 260 and more - 27-28

are lively; 860 delegates, 87 Negroes. Every race and nationality represented. It is by far the best conference I have ever attended. Yesterday the Journal gave names of senior delegates of the conference. Dr. [unclear] G. Penn and I were the only Negroes mentioned.

Reports Cause Sensation

Up to now the greatest sensation only Negroes mentioned.
of the meeting was aroused over the Bishop Best was found guilty of
report of the auditor, Dr. F. M. Jacobs, imprudent conduct and permanent-
or the lack of a report, and the chal-ly suspended from performing duty
lenge of Bishop L. W. Kyles to Bishop as Bishop. 5-24-28
E. D. W. Jones to prove his charges

The conference will close May 21. Among the delegates are Roy E. A.

Among the delegates are Rev. F. A. Osam Phanko and wife and Mrs. R. E. Peters of Gold Coast, Africa; W. D. Frances and wife and D. C. Deane and wife of Liberia, Africa; A. Deane and wife of Demarara, South America, and Bishop C. Alayne of Africa.

ZION WILL ELECT TWO BISHOPS

St. Louis, Mo., May 9.—(Special to the *Journal* Department were in full knowl-
The Birmingham Reporter)—The sixth edge of all the transactions and a
quadrennial session of the Woman's part of many of them before Jones
you will investigate and give them the devil.

Home and Foreign Missionary Society sent out his charges and complaints Will Elect Two Bishops areas.

The question on the election of bishop will come up Tuesday. The Episcopate will elect two bishops areas.

and Garrison Avenues, Sunday, April 10th came up Tuesday. The Episcopa the national convention, 29, at 3 o'clock, with Mrs. S. D. Davis, committee voted 23 to 21 against the Yours respectfully, vice president, presiding. The principal election, but the minority report wa: address was delivered by Mrs. Mattie presented and was carried with 324 A. M. WILKINS
Dove Young, executive secretary of for and 120 against and two bishops the Phyllis Wheatly Branch Y. W. will be elected. Indications are that C. A. *all* only two bishops on the bench fa-

The following missionaries were in vored the election of any to the bish-
attendance: Rev. and Mrs. D. C. oprie, but the men ran roughshod
Pope of Mt. Coffee Mission, Liberia, over the opposition. Up to now J. O.
West Africa; Rev. and Mrs. Francis; Midnight's predictions are all in fine
Rev. and Mrs. F. A. Osam Pinanko, shape for winning.

Equal lay representation looks like a sure winner. Perhaps fifty resolutions favoring this have already been presented.

Oscar W. Adams is holding a great lead over the entire field for Church Extension and Home Mission and in election took place now he would be

The Monday session was presided over by Mrs. Daisy V. Johnson, Birmingham, Ala., president, who delivered the principal address at the morning session. Reports were made by the Episcopal Vice Presidents.

is pressing the claims of the Lyman and poor ministers without letup. The election is scheduled to start Thursday.

The principal feature of Tuesday's session was an address by Bishop Alleyne, and reports from the returned missionaries.

Church - 1928

INTERNATIONAL BAPTIST CHURCH REALLYMOVESON

**Building Soon To Complete
Trip Down Wabash Avenue
To New Location**

By Zerles

"The Church Is Moving On" has for years been recognized as the rally song of the African Methodist Episcopal Church and members of that denomination sing it as an expression of their progressive spirit when they are about to launch into some great undertaking. That Methodists are not the only ones who can make their church move on however, is being demonstrated by the Rev. William M. Bennett, pastor of the International Baptist Church, and his congregation. For International Baptist Church is moving on, literally as well as figuratively.

Few people indeed, who have resided on the south side for the past month or so, have not had their attention attracted by the large and handsome church building rising imposingly in the middle of Wabash avenue in the vicinity of 49th street. That building is International Baptist's new home and it is moving, slowly and laboriously, but nevertheless steadily toward 48th street.

Almost There

It won't be long now, to descend to the familiar parlance of the street. The large brick building will soon have completed its arduous journey and will rest on its new location on the east side of Wabash avenue between 48th and 49th streets.

1-14-28

It started its journey about two months ago, when it rested near 50th street on the west side of Wabash avenue. Although held up considerably by the bad weather and forced to stand in the middle of the street without any progress for days at a time, it is expected to complete the trip to its new foundation within the next week.

Its method of progress is simple. Its foundation was first set upon huge wooden beams, and resting on those beams, the entire structure is propelled over iron rollers resting on steel tracks borne upon a sturdy wooden foundation about three feet high. As the church moves on, the rollers, the tracks, and the wooden foundation are gathered up from the rear and set up again in the front and the work thus proceeds but an undaunted church that is real as rapidly as the weather will permit moving on.

Established in 1915

In an interview with Rev. Bennett's wife (he was out), Monday afternoon, we learned that the International Baptist Church is and has been moving on figuratively as well as literally.

According to Mrs. Bennett, the church was established by her husband in 1915. Its membership was rather small and they always had a struggle for existence, but they refused to be discouraged or lose faith in themselves or their pastor.

Realizing that a pleasant and beautiful place to worship in is an important factor in attracting and holding those in need of salvation, the pastor and his membership long ago determined to secure a modern church home, since the old quarters at 440 East 37th street were too small and in rather poor condition.

Opportunity Comes

The opportunity to secure a modern place of worship came last year, when to make way for the new Wendell Phillips high school to be built in the 4900 block on Wabash avenue, it became necessary for Bethlehem Baptist Church to vacate its property, which was on the southern end of the new school site.

The membership of Bethlehem Baptist did not wish to undertake the task of moving their building to another site and so offered it for sale. Although Rev. Bennett had a membership of less than 400 in his church, he and his congregation agreed to buy the building from the Bethlehem Church and move it to the lot in the 4800 block.

It was a colossal undertaking for so small a congregation, but with implicit faith in themselves and confidence that the Lord would guide them through safely to victory, the plucky few put their shoulders to the wheel, bought the building and started it on its jaunt up Wabash avenue.

The moving alone will cost more than \$30,000 not to mention the cost of the building and the additional cost of putting it in shape after it has been placed on its new site.

Ready Soon

On Monday the church had passed 49th street and had only a short distance to go to its destination. It will be necessary, however, to swing it around and back it on the lot so that it will face the street and this will probably take some extra time. Mrs. Bennett stated that they hoped to have it in place by the end of the week, and would start holding services in the new home as soon as possible.

It is a great credit to such a small congregation that they have been able successfully to carry on such a mammoth undertaking. When larger churches are doubting their ability to accomplish large things, let them look to little International Baptist, humble to little International Baptist, humble

Baptists.

service.

This denomination, under its educational board, maintains a college at Kinston, North Carolina, for the training of Negro Youth, of which L. E. Rasbury, is president. Rev. R. Beeton, of Dover, North Carolina is general moderator of the denomination.

13,396 FREE WILL BAPTISTS IN AMERICA

**Kinston College Is School
Operated By This Church
Organization**

Washington, D. C., Feb. 24—The Department of Commerce announces that, according to the returns received, there were in the United States 166 Churches of the United American Free Will Baptist Church (Colored) in 1926, with 13,396 members, as compared with 169 churches and 12,362 members reported in 1916. The total expenditures for 1926, as reported by 158 churches, amounted \$67,773, including \$12,404 for current expenses and improvements, \$12,090 for benevolences, missions, etc., and \$8,189 not classified. The total expenditures reported by 163 churches in 1916 were \$36,647.

The value of church edifices (including furniture and equipment), as reported by 142 churches for 1926 was \$308,425, which may be compared with \$172,385 reported by 163 churches in 1916.

Sunday schools were reported by 144 churches of this denomination in 1926, with 836 officers and teachers and 5,077 scholars. The number of officers and teachers in the Sunday Schools as reported for 1916 was 483 and the number of scholars, 4,168.

Origin of Denomination

The United American Free Will Baptists trace their origin to the early Armenian Baptist Churches of the Carolinas and Virginia and the Free Will Baptist movement in New England.

The denomination has a system of quarterly, annual and general conferences with a graded authority. The local church has full authority over its individual members and is independent in its choice of officers and the transaction of its business; but any doctrinal question which it cannot decide is taken to the district quarterly conference, or to the annual conference, which has jurisdiction over the district or quarterly conference. In turn, the general conference has jurisdiction over the annual conference and has supervision over the denomination activities of the church in missions, education, Sabbath School work and the general movements such as temperance, moral reforms and Sabbath ob-

Elsewhere in this issue of The Informer appears an article from the trenchant pen of Professor William Coleman, for many years principal of El Paso Colored High School, at present assistant cashier of the Fraternal Bank and Trust Company at Fort Worth and one of the leading Baptist laymen of the state, calling upon the constituents of the Baptist Missionary and Educational Convention of Texas to save the denomination and race from impending disgrace.

COLEMAN'S CLARION CALL

Elsewhere in this issue of The Informer appears an article from the trenchant pen of Professor William Coleman, for many years principal of El Paso Colored High School, at present assistant cashier of the Fraternal Bank and Trust Company at Fort Worth and one of the leading Baptist laymen of the state, calling upon the constituents of the Baptist Missionary and Educational Convention of Texas to save the denomination and race from impending disgrace.

In his article, Professor Coleman cites attention to the fact that the printing plant of the denomination organ, the Western Star, formerly located and published in Houston, has virtually been sold at sheriff's sale to satisfy a creditor; that Houston College, the institution of learning owned and operated (?) by the convention, has practically closed its doors; that notes due a North Texas bank are long since due and unpaid; that things are becoming critical from a denominational standpoint, and that something must be done at once to save what little reputation, prestige and standing the denomination still has left in this state.

2-25-28

The Fort Worth educator-banker makes the suggestion that the Baptist leaders call a statewide meeting; that those who are now attempting to direct conventional affairs resign; that the special session or convention be empowered to select and elect the officers; that same be held in some centrally located city, and that a definite and workable program, around which all factions will unite, be projected for immediate consummation and execution.

Houston, Texas

If what the scholarly and brilliant North Texas layman says about the Baptist denomination, in his open letter to the leaders and members of the church in this state, is true, then unless the Baptist leaders are wise and immediately seek to reorganize their forces and relieve the denomination of much embarrassment and humiliation, this religious body will soon become the laughing stock of the state.

While The Informer is not a religious paper, per se, and while it is not given to "meddling" into denominational affairs, this paper realizes and recognizes the fact that a grave and serious peril faces the Baptist Missionary and Educational Convention of Texas; and, with their forces wellnigh hopelessly divided, the future looks anything but roseate.

For this denomination, once ranked and rated as one of the leading state conventions of its connection in the United States, to be in its present predicament; to be forced to abandon its educational institution and to lose its publishing plant because of rental debt; to be utterly unable to meet past due paper at financial houses; to be almost impotent to enlist the support and goodwill of some of its leading ministers and laymen—tell in audible tones that the denominational motor is missing on some of its cylinders, and the old boat seems almost ready for the religious junk pile.

In fact, it begins to appear that, if the present officers are kept in control of denominational affairs in this state, "it won't be

long" before the convention and its various activities will be in a state of suspended animation.

But this condition was sure to obtain where bossism, big stick methods, steam roller tactics and ward politics prevailed; where men exalted themselves and their adherents more than they did the name of Jesus Christ; where greed and gain forced godliness to take a back seat; where democracy became a faint memory and autoocracy and oligarchy became the ruling passions of the day and time.

The suggestion of Mr. Coleman is timely, logical, feasible and sensible, and the Baptist leaders will do well to follow his advice in this matter, call a statewide meeting and plan some step to remedy the present deplorable state of affairs existing within the denomination in this state.

We urge all persons who are interested in Negro progress, whether religious, commercial, political, educational or otherwise, to read the Coleman article, and see if it does not contain much food for thought.

Will the Baptists of Texas awake and save the situation, or will they remain apathetic and indifferent and thus permit additional shame, humiliation and disgrace to be brought upon their convention and its activities?

We have, indeed, drifted upon evil paths if we, with all our claims to intelligence and Christianity, can not man and operate a denominational state convention and its connectional appendages to better advantage than the present leaders of the Baptist Missionary and Educational Convention of Texas are doing. (Let us pray!)

OFFICERS NATIONAL BAPTIST CONVENTION

President—L. K. Williams, D. D., 3115 South Parkway,
Chicago, *National*

Vice-President-at-Large—W. M. Taylor, D. D., Box 271,
Baton Rouge, La. *Baptist Voice*

Secretary—R. B. Hudson, A. M., Box 455, Selma, Ala.

Treasurer—A. D. Williams, D. D., 383 Auburn Ave., At-

lanta, Ga.

Attorney—Chas. M. Roberson, 1051 1-2 Texas Ave.,
Shreveport, Louisiana. *3-24-28*

National Baptist Voice—Editor J. D. Crenshaw, 412
Fourth Ave., N., Nashville, Tenn.

First Regional Vice-President-at-Large—R. M. Caver,
D. D., 700 1-2 W. Ninth St., Little Rock, Ark.

Second Regional Vice-President-at-Large—J. G. Jackson,
D. D., Connecticut. *National*

Third Regional Vice-President-at-Large—W. H. Rozier,
D. D., Calif.

Statistician—C. H. Parrish, D. D., Louisville, Kentucky.

Historiographer—L. G. Jordan, D. D., 412 Fourth Ave.,
N., Nashville, Tenn.

Auditor-Efficiency Director—E. D. Pierson, M. S., 4534
Michigan Boulevard, Chicago, Ill.

To Halt Now Would Cast Reflection On All That Has Been Done and Repudiate the Declarations of the Living As Well As the Dead, Says C. C. Somerville.

Editor and Readers of The Reformer:

Dear Brethren:—As one who has been interested in this great convention since its organization, being one of its organizers thirty years ago, having attended every session since, and time: Money given to the Lott-Carey during these years I have entertained Foreign Missionary Convention is that this body twice with increasing joy which may be "sown in tears," but the pleasure each time. *Reformer* that sowers will ultimately come forth re-

I have watched its growth and ex-joicing, bringing their sheaves with pansion with inexpressible pleasure them.

C. C. SOMERVILLE,

218 Columbia Street,
Portsmouth Va

Nati'r nisters Adjou. i D. C. Convention

The National Interdenominational Ministerial Alliance held their third annual session at the Metropolitan Baptist church last week. While the National Ministerial Alliance denounced lynching in their meetings they resented President Coolidge with felicitations when a committee waited upon him.

The Rev. William L. Washington welcomed the delegates on behalf of the ministers of the city. For the legal profession, J. Franklin Wilson spoke, and for the Negro press, Robert J. Nelson. *4-6-28*

The convention was welcomed also by Neval H. Thomas, for the Association for Advancement of Colored People; Dr. E. Price, for the medical profession; Clarence W. Walton, for business men; Clarence P. Ford, for fraternal organizations; Mrs. F. D. Tyler, for the council of ministers

wives. Dr. C. E. Russell, president of the convention, was presented a gavel by Mrs. C. C. Williams, on behalf of the council.

Rev. W. A. Byrd, of Jersey City, N. J., presiding. The meeting was addressed on this subject by Sean Kelly Miller, of Howard University, and by T. B. Jarvis, Antisaloon League official. Dr. Mordecai W. Johnson, Howard University president, spoke on the need for an educated Negro ministry. Resolutions passed by the Interdenominational Ministerial Alliance of America, who concluded a four-day convention at the Metropolitan Baptist Church, effectively closed all churches represented by members of the body to any public speaker who is an agnostic or atheist. The resolutions were offered by Dr. Walter H. Brooks, pastor of the Nineteenth Street Baptist Church.

The convention refused indorsement to present strike activities of Pullman porters on the ground that it had been presented only one side of the case and could not act intelligently on such basis.

Officers elected were Dr. C. L. Russell, president; W. A. Gray, R. A. Grant, J. W. Robinson, M. R. Geary, W. H. Jernigan, William A. Byrd, Ernest Lyon, vice presidents; H. T. Medford, permanent secretary; W. A. Taylor, assistant secretary; G. H. Randolph, corresponding secretary; M. C. Strachan, assistant corresponding secretary; J. C. Olden, chairman of the executive committee.

Church - 1928

'NIGGER' USED IN WELCOME TO BAPTIST MEET

Shreveport, La. Mayor's

Warm Welcome Chills
Convention Session

DR. J. EDMUND WOODS
AGAIN HEADS BODY

Friends Of Dr. David Over
Back Him For Office In
Vain

SHREVEPORT, LA.—A warm and hearty welcome given ~~by~~ delegates and visitors at the National Baptist Convention in session here chilled the audience when Mayor Thomas, delivering the address used the word "nigger" more than half a dozen times.

The Mayor's address, altho intended as a genuine welcome in good faith, became the topic of a whispered discussion, following the session. His reference also to the status of the race in Shreveport, and in which he adroitly told the gathering that delegates and visitors from some sections of the country would not find the condition they left in their home towns was also regarded by many as a veiled warning.

Dr. Woods Re-elected

Following his annual address which was said to be one of the most masterful efforts of his career Dr. J. Edmund Woods was unanimously reelected president of the body for the ensuing year.

In the early stages of the session friends of Dr. David Over, of Baltimore, carried on a quiet campaign to have him elected as president and it was thought that his name would be placed before the convention. This would secure for this fundamental herents of Dr. Woods had the rule suspended on the reelection by ac-

Jackson Speaks

The convention was the most largely attended in its history, some of the states registering as many as 500 churches.

James A. Jackson, assistant Business Specialist of the U. S. Domestic Commerce Division of the Department of Commerce, delivered a talk upon the responsibility of the church toward the business progress of the race.

SENTINEL

1928

LOTT CAREY CONVENTION ASKS FOR OBSERVANCE OF SABBATH AT CAPITAL

Largest Negro Organization in U. S.
Passes Resolutions Protesting
Desecration of Lord's Day
at Washington, D. C.

Winston-Salem, N. C.
September 1st, 1928.

The Lott Carey Baptist Foreign Mission Convention, which is the largest group of Negroes in America, presided over by Dr. L. K. Williams, President of Chicago, and Miss Nannie Burroughs, Presi-

dent of the National Training School for Women and Girls, of Washington, D. C., and others, exclusively, meeting with the First Baptist Church in this city, in its 31st annual gathering, hereby desires to express its position on the following.

Whereas, we the members of the Lott Carey Foreign Mission Conven-

tion have been informed that the city of Washington, D. C., the capital of this so-called Christian nation, has no law prohibiting the desecra-

tion of the Lord's Day, and Whereas, because of the lack of any law to protect this great city from the encroachment of commercialized greed, and that there is open

participation in all kinds of amusements and in many instances the regular transaction of business goes on as on other days of the week,

which seriously affects the proper recognition of the Christian Sabbath and stifles the influence of the church of Jesus Christ; and Whereas, we believe the passage of the "Langford Sunday Rest Bill" would secure for this fundamental institution of our American life and a reasonable protection of our National Capital.

Baptists.

Be it resolved, That we, the members of the Lott Carey Baptist Foreign Mission Convention of America, go on record as unanimously favoring the passage of the "Langford Sunday Rest Bill" for the protection of the city of Washington, District of Columbia, against the desecration of the Lord's Day, and,

Be it resolved, That we as an organization of Christian people use our influence at every opportunity to create a sentiment for the Lord's Day observance.

(Signed) J. Thomas Reid,
Special Committee.

THE NATIONAL BAPTIST CONVENTION

Cradle Roll Department was in the Fifth Street Baptist Church and the Evangelistic Meetings were held at the Calvary Baptist Church.

All the boards reported a successful year's business and had prospects for accomplishing greater work in the future.

Dr. L. K. William was re-elected by a unanimous vote by the convention which meets next year in Kansas City, Missouri.

Louisville invites the convention to meet here again and we believe the delegates and visitors will want to come again.

NEVER CALLED THEM 'NIGGERS'

The National Baptist Convention has come and gone. And yet, the favorable impression that it made upon the citizens of Louisville still remains.

The host of men and women presided over by Dr. L. K. Williams, President of Chicago, and Miss Nannie Burroughs, Presi-

dent of the National Training School for Women and Girls, of Washington, D. C., and others, displayed intelligence and the highest type of good citizenship as they attended the meetings, walked over our streets, and staid in our homes.

One of the most outstanding features that showed training and culture was the superb rendering of spiritual and classical selections by a chorus of nearly

1,000 voices, in the Jefferson County Armory on Tuesday night, Sept. 4, and Monday night, September 10 (by request), at the same place. The

programs were managed by the very efficient director, Prof. E. H. Botner, of Chicago, with Miss Hoffman, of Chicago, and Mrs. Addie Duff, of Louisville, as soloists, and Mrs. Smith, of Chicago, and Miss Iola Jordan, of Louisville, as principal accom-

panists.

The Woman's Auxiliary held very interesting sessions at the Lampton Baptist Church, the Laymen's Meetings were held in the Zion Baptist Church, the

Rev. Mr. Boyd in his letter to the Mayor, written on September 22nd, said:

"Won't you accept our thanks for the splendid address you made at the recent session of the National Baptist Convention, when you extended a welcome to the thousands of Baptists from the various parts of the United States to Shreveport? Our entertainment was replete with big-hearted hospitality. The citizens of Shreveport vied with each other in making our stay pleasant. I feel, therefore, that I voice the sentiment of hundreds of thousands of members of the National Baptist Convention of America, when I send you this letter expressing our appreciation."

"We found in Shreveport a thriving bustling, progressive city, where the races, under conditions, are doing untold good. Truly the spirit of the lowly Nazarene, the religion of the Lord and Saviour Jesus Christ, when properly preached and practiced in a community, is like a little leaven in the loaf. May all races and creeds continue their big definite program of making Shreveport a splendid place to live in."

Chief Executive of North Louisiana's Leading City Writes Henry Allen Boyd Contradicting Public Statement of a Purported Insult To His Guests.

Shreveport, La., Oct. 8—(Special)—In replying to this letter, His Honor, Mayor Thomas, wrote the Rev. Mr. I am sure I made no such statement, as contained in an article appearing in the Chicago Defender, and no such idea was further from my mind than "I am in receipt of yours of the 22nd September 24th, says:

"The above statement is contained in a letter written from this city by His Honor, Mayor L. E. Thomas, the Chief Executive of Shreveport, in making that I did not do. I only spoke of their vigorous denial that he insulted by accomplishments in this country and word of implication, inference or their citizenship in Shreveport."

"If you have an opportunity, I would in any other way, the messengers to the great National Baptist Convention appreciate you disclaiming this statement. The above statement is contained in a letter written from this city by His Honor, Mayor L. E. Thomas, the Chief Executive of Shreveport, in making that I did not do. I only spoke of their vigorous denial that he insulted by accomplishments in this country and word of implication, inference or their citizenship in Shreveport."

"Your letter of the 26th inst., has been duly received and I appreciate Mayor Thomas had just received a letter from Henry Allen Boyd, the Secretary of the National Baptist Publishing Board at Nashville, Tenn., in which 'Chicago Defender' and no such idea

the Rev. Mr. Boyd was complimenting was further from my mind than to him on Shreveport's hospitality. They make any such statement.

"I did everything in my power to give the Baptist Convention every facility and opportunity and regret very much that some newspaper has tried to stir up such strife, which is uncalled for."

Since Mayor Thomas has requested wide publicity, this article is being sent out to all the newspapers from this city, requesting their vigorous denial, and with a hope, says some of the good citizens of Shreveport, that such a statement will be corrected, and that the relation between the races in the Southland will not be disturbed by any newspaper, regardless of whether it is published by one race or another. Down here we believe in that passage of Scripture which says: "How good and pleasant it is for brethren to dwell together in unity."

VING LARGE
AND SUCCESSFUL SESSION
NORFOLK, VIRGINIA, FAVOR-
ED WITH NEXT SESSION

Messengers to the National Baptist Convention returned to the city Tuesday at 3:30. They report having had an unusually largely attended session. Norfolk, Virginia was favored with the next annual Convention, which will convene on Wednesday before the second Sunday in September, 1929. Tennessee was favored in a number of instances, so the report says. The state gets one vice president in the person of Rev. J. W. Haywood, D. D., Knoxville, Tennessee. Tennessee retains the headquarters of the Trustee Board of the Theological Seminary with Rev.

J. B. Ridley, vice chairman, and Rev. L. W. Pitt, treasurer. Tennessee was complimented with the Corresponding Secretaryship of the Woman's National Convention. Mrs. J. L. Harding having been elected to that position. Tennessee was given further recognition by the moving of the headquarters of the Railroad Commission from Chicago, Illinois, to Nashville, Tennessee. Rev.

S. S. Jones, D. D., of Muskogee, was named chairman of the Commission and Henry Allen Boyd of Nashville, was selected as the secretary.

While the state is reported not to have had the largest delegation to the convention, it boasted of having one of the most influential groups. They left the city on Labor Day night in two standard sleepers. They were joined

Boggs, Isaac Taylor, Thomas W. Maxwell, Charles F. Strother, William M. Wood, Christopher A. B. Armstrong, William C. Hughlete, Major Boyer, Samuel Turner, Frederick Patterson, J. Howard Payne.

school board's secretary, Dr. A. M. Townsend, made his report. \$175,000 further the interest of the National was spent on equipment for the publishing house by this board. \$100,000 his annual report. Inspirational hour was spent in paying off the indebtedness. conducted by Rev. O. C. Maxness. Dr. E. W. D. Isaac, secretary of the B. Y. P. U. board, reported see, and Prof. H. B. Britt, Kentucky. \$150,000 surplus over last year. Rev. R. M. Caver of Arkansas presided over the afternoon session. R. W. Coleman, secretary of the educational board, made marked progress in the educational program for 1928. Alabama; F. W. Penick, Illinois; J. Dr. Coleman has on a drive for financing the denominational schools. Rev. S. A. Moseley, Missouri, Sermon throughout the country. Dr. W. H. Junius Gray of Maryland. Moses, secretary for the home mission board, reported a numerical and financial gain throughout the home mission field. Rev. L. G. Jordan, his annual report for his department. The benefit board has proved itself an asset to the convention. Other departments showed marked improvement over last year.

Friday, Sept. 7

The convention opened with Dr.

Frisby of Mississippi presiding. Devotions by Dr. McCutcheon of Michigan. The convention was addressed by Dr. J. C. Love of New Jersey. Ad-C. Vass of the Sunday school publishes were also made by Dr. T. O. Lishing board. Devotions by Revs. W. Fuller, Prof. F. P. Nelson and Dr. M. Madison, Illinois; C. A. Greer, J. A. Gadsen.

The afternoon session opened with sermon was preached by the presid Drs. W. F. Botts, California; L. W. Dent, L. K. Williams. Rev. George H. Harris, Minnesota, and C. M. Potts, Simms of New York City presided Ohio. The statistician, Rev. L. G. over the afternoon meeting. Foreign Jordan, was presented and made his annual report. Rev. E. W. Perry of by Revs. J. W. Drake, Florida; R. A. Oklahoma had charge of the pastors' Mayfield, Louisiana. Address by Miss hour. Rev. J. B. Pius of Ohio ad-Sarah C. Williamson, a returned mission Simms on "Our Mission Fields." Re-Stewardship." Introduction of visitors was made at this hour. Rev. D. secretary of the board. Rev. J. H. G. Mack of Maryland addressed the Burke of Ohio presided. Devotions meeting on "The Pastors, God's Key" by Revs. F. L. Sanders, Tennessee; Men In the Churches." The laymen's H. A. Smith, North Carolina; J. F. movement was presided over by Hon. Clark, Arkansas. Sermon by Rev. C. John L. Webb, president of the auxil-T. Wilcher, New Jersey.

Sunday, Sept. 9

Rev. J. Franklin Walker presided over the Sunday morning services. N. Dr. J. C. Love of New Jersey. Ad-C. Vass of the Sunday school pub- dresses were also made by Dr. T. O. Lishing board. Devotions by Revs. W. Fuller, Prof. F. P. Nelson and Dr. M. Madison, Illinois; C. A. Greer, Texas, and C. N. Perry, Georgia. The

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Monday, Sept. 10

Rev. D. J. Jemison presided over men since 1923 and up to the present day. Prof. Creed of Selma, Ala., and the morning session of the closing Selma university, addressed the day. Devotions by Revs. J. A. Bing- man, Louisiana; M. W. Withers, South Dakota, and D. W. Higgins, Mississippi. Rev. J. T. Brown of Tennessee addressed the meeting.

The evening session was presided over by Revs. L. A. Weaver, Illinois; A. J. Martin, Nebraska; A. E. Crockett, Oklahoma. Next came the doings of the convention in motion pictures. Rev. A. C. Williams of Michigan introduced the principal speaker of the day, President John W. Davis, of West Virginia Collegiate golden jubilee convention. Praise and stitute, Charleston, W. Va. Dr. Davis Boatner and Mrs. M. C. Hawkins. Dr. made a stirring address. The response C. Scott of Pennsylvania presided was made by Dr. Sutton E. Griggs over the board meeting. Devotions by of Memphis, Tenn.

Revs. F. C. Locust, Kentucky; J. H. Dr. George Haynes of the Federated Council of Churches of Christ in America, and P. W. West- Abernathy, Indiana, and P. W. West- ley, Texas. Rev. T. L. Griffith America, and secretary of the com- mision on race relationship, religion and fine arts, spoke at length on the work of his organization and of the coming events.

Saturday, Sept. 8

Dr. J. C. Jackson of Connecticut presided over the morning session. Devotions by Revs. C. W. Brooks Louisiana; M. A. Alier, Ohio; G. B. Glover, Michigan. Address by Rev. W. H. Harris, Missouri, on "The Extension of the Kingdom Through Prayer." Rev. Leander A. Pinkston of Georgia presided over the press hour. Rev. E. Arlington Wilson of Texas presided over the state presidents' hour. Rev. A. L. Boone of Ohio addressed the convention on

Branch of Chicago, treasurer. The usual number of vice-presidents and assist- good and pleasant it is for brethren to dwell together in unity."

CHURCH HERE ENTERS
REAL ESTATE FIELD

Shiloh Baptist Church Gets
Charter for \$200,000 Loan
Association.

FINANCE HOUSES

Building Association to Aid
Home Buying.

A charter and incorporation papers were granted the new Shiloh Homestead Building and Loan Association, a \$200,000 real estate company, which was organized as part of the Shiloh Baptist Church, Thursday.

The organization, which was started to help members purchase property, is now open to the public. The initial idea of the chartered members of the association was changed prior to the filing of their application for a charter. The capital stock of the company is placed at \$200,000.

The idea of the building and loan association was first conceived when the members of Shiloh Church were prompt in paying their subscriptions at the time of the purchase of the new church.

The purposes and objects of the association shall be the accumulation of capital sufficient, first, to enable its members to procure loans, purchase real or leasehold property and erect buildings within the limits of Baltimore City, or adjoining coun-

ties; secondly, to enable the association, by a majority vote of its Board of Directors present at any meeting, to purchase or improve real or leasehold property, and sell or rent the same to its members, at prices fixed by the Board of Directors.

The directors of the newly formed company are: Whit W. Allen, Cloyd

BAPTISTS HOLD ANNUAL MEET IN LOUISVILLE

Re-elect Dr. Williams President

By LOIS L. McCALL

Louisville, Ky., Sept. 14.—With ministers and delegates from every state in the union and the Dominion of Canada and foreign countries, the National Baptist Convention, Inc., closed its 48th annual session here. This was the most advanced session ever held in the history of the organization. Dr. L. K. Williams, pastor of Olivet Baptist church, Chicago, Ill., was re-elected president of the convention.

The main features of the convention took place in the Jefferson county armory, where the parent body held its regular meetings. The woman's auxiliary, with more than 2,000 members, held its session in the Lampton Baptist church. The laymen's movement, with a membership of more than 5,000, met in the Zion Baptist church and the cradle roll department met in the Fifth St. Baptist church.

A chorus of more than 1,000 voices under the supervision of Dr. A. H. Boatner of Chicago, Ill., furnished the convention music. The convention was in session for six days. The various boards made their reports on all phases of work done by the denomination.

Governor F. D. Sampson of Kentucky addressed the convention on behalf of the state of Kentucky. Honorable W. B. Harrison, Mayor of the city, spoke on behalf of the citizens and officials of the city. Welcome addresses were made by the following:

Dr. Mullins, president of the University of Louisville; Rev. Offutt, moderator of the state convention; and W. H. Weeden of the C. M. E. church. The response was made by Dr. W. C. Brown, president of the Florida state convention. The opening sermon was preached by Dr. W. H. Powell of Pennsylvania.

Dr. L. K. Williams, president of the convention, was presented by Dr. W. M. Taylor, of Louisiana, vice president at large.

The foreign mission board of which Dr. J. E. East of Philadelphia is secretary, made a splendid report of the work done in Africa. Dr. East spoke of work being done through the new hospital erected by the denomination.

Several returned missionaries spoke, including Dr. Thomas Moody from the Congo and Miss Sarah C. Williamson, from Liberia. The Sundav

Church-1928.

RECORD

COLUMBIA, S. C.

1928 NEGRO BAPTISTS MEET IN ROCK HILL ON WED.

The twenty-second annual session of State Colored Baptist Sunday school and B. Y. P. U. convention of South Carolina, will convene with the Mt. Prospect Baptist church, Rock Hill, Wednesday and hold through Sunday. The pre-convention program will consist of a welcome address by the mayor of the city and other citizens.

About five hundred delegates will be in attendance. The officers of the convention are: Rev. J. C. White, president, Columbia; Prof. A. C. Lawson, first vice president; Los Angeles, Calif., were also recipients of the honor degree. Dr. George Truth (white) of Dallas, Texas, and Dr. John A. Francis of Sumter; I. S. Reid, second vice president, Newberry; Mayme J. Brock, third vice president, Greenville; Prof. S. L. Finley, secretary, represented generally over 100,000,000 people and specifically he was the corresponding secretary, Darlington.

Among those out of the state who will address the convention are Rev. J. A. Shape, A. M. D. D., Nashville, Tenn., who will deliver daily lectures on "How to make the Sunday Sch l Go" and on "Christian Stewardship." Dr. A. A. Graham, D. D., corresponding secretary of the Lott Carrery Foreign Convention, Washington, D. C., will address a mamouth missionary gathering Sunday afternoon. Jackson Davis, secretary of the General Education Board of New York City will speak; also Prince Joseph Blashata of Abyssinia.

AIR RACIAL AFFAIRS AT WORLD'S PARLEY

Toronto, July 6.—At the World's Baptist Alliance convening here last week, Dr. Michael Johnson, president of Howard University, gave a far-reaching address on racial conditions that are existing today. He pleaded religiously for a tolerance and members of the church to face problems with a liberal mind.

Besides Dr. Johnson a number of other prominent clergymen took part in the conclave. Dr. C. T. Isom, executive secretary of the Ohio State Baptist, spoke at a banquet. The tenor of his speech was that "Canada has had bad advertisement and it is up to you people to disprove it." He called upon the churchmen of Canada to blot racial hatred wherever it existed and asked them to endeavor to understand their fellow man better.

Dr. J. A. East, foreign missionary

secretary of the National Baptist convention, and Mrs. M. F. Layton of Philadelphia, head of the women's division of the National Baptist convention, spoke on "Work in Africa."

On Sunday afternoon the program was conducted under the direction of the National Baptist. Dr. G. H. Parrish of Louisville, Ky., presided. The principal address was delivered by Dr. L. K. Williams, head of the body, of Chicago. With a background of sound philosophy, Dr. Williams gave a comprehensive talk on "Racial Achievements." Music was rendered by jubilee singers from Simons university.

Aside from the general program of the Alliance, another significant event took place. The degree of Doctor of Laws was conferred upon President John Hope of Morehouse university by McMasters university.

The honor came following an address delivered by the college head.

Dr. George Truth (white) of Dallas, Texas, and Dr. John A. Francis of Sumter; I. S. Reid, second vice president, Newberry; Mayme J. Brock, third vice president, Greenville; Prof. S. L. Finley, secretary, represented generally over 100,000,000 people and specifically he was the corresponding secretary, Darlington.

WASHINGTON, D. C.

Star

JUL 12 1928

COLORED GROUPS MERGE.

The three conventions of colored Baptists in Washington—the Union, the General and the Mount Bethel—were consolidated into one convention by a unanimous vote of delegates of the three bodies at the Mount Airy Baptist Church yesterday afternoon. The new convention will be known as the Baptist Convention of the District of Columbia and Vicinity.

The following officers were elected: Rev. W. H. Jernagin, president; Rev. A. J. Tyler, Rev. A. Sayles, Rev. W. A. Taylor and Rev. J. J. Porter, vice presidents; W. C. Opey, recording secretary; Rev. L. E. Keiser, assistant recording secretary; Rev. J. H. Randolph, corresponding secretary; Rev. J. P. Nichols, statistician, and B. A. Judkins, treasurer.

DALLAS, TEX.

News

JUL 9 1928

Negro Baptists Will Convene Here Tuesday

The Dallas District Association of Negro Baptist Churches will convene in a five-day session Tuesday morning at the Mount Olive Baptist Church. Tuesday night the

Baptists.

Rev. J. N. Ussery, moderator, will preach the introductory sermon.

The missionary sermon will be delivered by the Rev. W. M. Clark, recently of Houston and now pastor of the Mount Rose Church. The educational sermon will be preached Friday night by the Rev. J. D. Leonard, pastor of the Friendship Baptist Church of Queen City.

A chorus of 100 negro jubilee singers will be heard nightly in a series of programs of negro spirituals and folk songs. Monday night they will give a concert in the City Hall auditorium. They will be under the direction of H. B. P. Johnson, director of music for the Negro National Baptist Convention. The musical entertainment is offered under the auspices of the Mount Rose, Friendship, Hill Avenue, Mount Olive and other negro Baptist churches of the Dallas district. Seats have been reserved for the use of white people at these programs.

NEW YORK TIMES
JUN 29 1928

BAPTISTS HEAR PLEA FOR RACIAL AMITY

Southerners Applaud Negroes
Who Appeal for Christian
Brotherhood.

REFUSAL TO FIGHT IS URGED

Columbia (S. C.) Pastor Advocates
Pacifism to Combat Militarism
at Toronto World Session.

TORONTO, Ontario, June 28 (By The Canadian Press).—Three separate meetings, devoted to consideration of what are termed "world issues," featured the program of the Baptist World Alliance today. Of the three problems, racialism, industrialism and militarism, the meeting on racialism attracted the largest crowd, but militarism provoked the liveliest discussion. Most of the speakers at the racialism meeting were colored people, who pleaded for better treatment from the white.

After the Rev. Frederick C. Spurr of Birmingham, England, had opened the discussion with a review of interracial relations which was by no means flattering to white men, a number of colored pastors held forth on the aspirations of the negro to

brotherhood in Christ with the white man. The audience, composed largely of whites, most of whom were from the South, applauded again and again.

Antonio Merito of New York introduced a note of scepticism when he said he doubted if even all the delegates present would carry into effect the sentiments of Christian brotherhood they had been listening to when they returned home.

Concluding the discussion, Dr. Spurr pointed out that if all the world were Christian there would be no racial problem.

Urge State Experiments.

At the meeting on industrialism, the Rev. U. M. McGuire of Chicago was the chief speaker. He argued for extensive State action in economic affairs.

"All private property rights," he said, "must yield to the right of the State to prosecute experiments in the interests of social justice and economic improvement."

Dr. McGuire said that a study of the Dominion of Canada would help toward solving some industrial problems. The handling of the power and light problem in Ontario and of the railway problem in Canada, he said, are great experiments.

The solution of the problem of militarism offered by the Rev. R. K. Hales of Columbia, S. C., was for every one to refuse to fight under any circumstances, even when his country was at war.

"Until we get that spirit into every person it is impossible to stop war," he said. "I wonder what we English and Americans would do if our statesmen and our leaders failed to agree on some trifling matter and ordered us at each other's throats. I for one would not obey."

Officials Are Elected.

The Rev. Dr. John MacNeill, pastor of Walmer Road Baptist Church, Toronto, was unanimously elected President of the alliance to serve for the next five years.

The following Vice Presidents were also elected: the Rev. C. A. Barbeour of Rochester, N. Y.; the Rev. R. K. Williams, Chicago, the Rev. J. C. Bareto, Argentina; the Rev. T. C. Bau, China; A. H. King, South Africa; Stowe Smith, Australia, and the Rev. F. W. Simoleit, Germany.

Herbert Manham of London and Albert Matthews of Toronto were elected Treasurers; the Rev. J. H. Rushbrooke of London, General Secretary, and the Rev. Clifton D. Gray of Lewiston, Me., Honorary Assistant Secretary.

The alliance voted to hold its next congress in Berlin, Germany, in 1933. Its session here will be concluded tomorrow.

BAPTISTS END ANNUAL MEET IN LOUISVILLE

Parade Climaxes Five Days Session

By DAVID W. KELLUM

(Staff Correspondent)

(Photo on Picture Page)

Louisville, Ky., June 22 (Special).—With banners designating Sunday school bodies from all sections of the country, more than 5,000 men, women and children marched in tune with brass bands Sunday afternoon through the heart of Louisville.

This colorful spectacle marked the closing of the 23d annual session of the national Baptist Sunday school congress, which opened last Wednesday morning at Mt. Lebanon Baptist church.

Some 20,000 persons lined Chestnut, 10th and Walnut Sts. and cheered the marchers as they passed. Included in the line of march were Sunday school workers, elaborately decorated floats, Boy Scouts, police officers, war veterans and the National Baptist Sunday School Cadet and Girl Reserve corps.

The procession was in two divisions. Each division was headed by a marshal and mounted officers, one forming in the eastern part of Louisville and the other in the western part. The line of march was east on Chestnut St. from Mt. Lebanon church to 10th St., north to Walnut St., and east to the Jefferson county armory, the place of disbandment. The western division formed at the Hampton Baptist church and proceeded to 10th St. There the two combined, making a mammoth demonstration.

Dr. Boyd Leads March

The formation of the parade had already been worked out by the local committee, assisted by Dr. Henry Allen Boyd, secretary of the national Baptist convention.

Promptly at 2 p. m. the eastern division, headed by two patrolmen, a Boy Scout, Dr. Boyd and officers of the congress, started for the armory. Following closely was the crack Congress band of Nashville, Tenn., playing "Onward, Christian Soldiers." Second place in the line was given to the National Baptist A. F. Cadets,

under the supervision of Col. H. J. Woodruff, Nashville, Tenn., and Boy Scouts of Troops 101, 45, 103 and 90. Then came the Sunday school children of Louisville.

The snappy brass band from the Booker T. Washington Community center headed the third section of the first division. Following the band were 500 women, who made up the Sunday school congress chorus. Wearing white middy blouses, black ties and black dresses, these women won the applause of thousands as they stepped along, four abreast.

Local Churches Aid

Conspicuous among the local churches which had representatives in the parade were Mt. Lebanon, Central, Bethel, Antioch, Nazarene, Massie Zion, 29th St., Burnett, Joshua, Tabernacle, Lampton, Mt. Zion, Bates Memorial, Mt. Olive and N. St. Baptist churches.

After the parade had disbanded the marchers and visitors found their way into the armory, where they listened to a musical program arranged by Prof. H. B. P. Johnson of Dennison, Texas. Among those who contributed to the success of the affair were Miss R. Lillian Carpenter, supervisor of music in the Louisville public schools; Mrs. Lula Mae Hurse, Mrs. Cora De Sha Barnett, Mrs. H. B. P. Johnson of Dennison, Texas; Mrs. J. L. Landix and T. H. Pineckney of Columbia, S. C.

Following services at the various churches during the evening the convention came to a close. The site of the next conclave will not be chosen until September.

The 23d annual session of the national Baptist Sunday school congress was one of the most notable in the history of the conference. It brought together thousands of religious leaders of the connection and during the five days' session, many vital methods pertaining to religion were discussed. Besides much time was spent in explaining and handing out the recipe of front line Sunday school building.

Big Accomplishments

Among the outstanding accomplishments at this year's meet were these: The B. Y. P. U. recommended a uniform lesson for the B. Y. P. U.'s of America. The mission department of the Sunday school congress took over financial responsibility for the five mission stations in the Canal Zone and the republic of Panama. Diplomas were awarded to those who had finished the four-year course in teachers' training. Fifty-two ministers who had finished the correspondence course operated by the editorial department of the National Baptist Publishing Board were awarded diplomas. The congress established an improved 10-point standard for Baptist Sunday schools.

Fort Worth, Texas; Oakland, Calif.; Denver, Colo.; Washington, D. C.; Atlantic City, N. J.; St. Louis, Mo.

Norfolk, Va.; Chicago, Ill.; Cleveland, Ohio; Chattanooga, Tenn., and Jacksonville, Fla., are a few of the many cities which are bidding for the 1929 congress.

3,000 Delegates Greeted

Delegates numbering more than 3,000 were given a hearty welcome during their five days' stay. The official congress specials arrived on Wednesday morning, bringing the Chicago, the Illinois, South Texas,

Louisiana, Alabama, North Georgia, Tennessee and West Florida messengers. Prior to the arrival of these other special trains arrived late Tuesday, so that by Wednesday night the entire delegations of messengers had been assigned to their homes.

The congress was officially called to order at 10 o'clock Wednesday morning, when the Rev. J. P. Robinson of Little Rock, Ark., chairman, rapped on the pulpit with his gavel. After prayer by Rev. Homer Metter Jr., of Lexington, Ky., Rev. Robinson introduced Secretary Boyd, who immediately greeted the messengers of the rostrum with a hearty handshake. Among them were the following representatives: Teacher training, J. A. Sharpe, D. D., Nashville, Tenn.; Metokas, R. M. Reddick, D. D. S., Atlanta, Ga., and J. W. Welch, Ensley, Ala.; Galedas, Mrs. L. B. Fouse, Lexington, Ky., and Miss Nell E. King, Nashville, Tenn.; advanced teachers, J. P. Eugene, Beaumont, Texas, and W. M. McIntyre, Chicago, Ill.; primary department, G. P. Baker, Nashville, Tenn., and L. E. Brown, Cincinnati, Ohio; intermediate department, E. D. Tucker, Atlanta, Ga., and Mrs. Clara James, Kansas City, Mo.; department of music, H. B. P. Johnson, Denison, Texas; N. S. Landix, New Orleans, La., and Mrs. J. W. Hurse, Kansas City, Mo.; superintendents, H. W. Russell, Atlanta, Ga.; Prof. W. H. Fort, Okmulgee, Okla.; Mrs. E. W. White, New Orleans, La., and Prof. H. F. Jones, Henderson, Ky.; Laymen's league, H. B. P. Johnson, Denison, Texas; R. McCorkle, Mound Bayou, Miss., and L. Landers, Nashville, Tenn.; cradle roll, Mrs. Idella Hardin, Atlanta, Ga.; home department, Rev. J. A. McIntyre, Evansville, Ind.; Bible study, Ernest Hall, D. D., Cleveland, Ohio; National A. F. cadet, S. S. Jones, general, Muskogee, Okla.; ministerial, D. E. Over, D. D., Baltimore, Md.; B. Y. P. U., Rev. T. B. Livingston, D. D., Nashville, Tenn.; F. Marshall, Tampa, Fla.; G. W. Milligan, Little Rock, Ark., and Mrs. Marie Tansiel, Chicago, Ill.

The secretary then read the themes for the general session, which was followed by an announcement and a reading of the program for the five days. At 3 p. m. the first departmental meetings were held, which were the Metoka and Galeda classes, the advanced teachers department, ministerial, intermediate and primary teachers, superintendents' department, cradle roll and infant, B. Y. P. U., home department, Laymen's league, department of music, denominational newspapers and national A. F. cadets.

Other speakers during the day were Rev. David Over, pastor Providence Baptist church, Baltimore, Md.; Rev. G. F. Watson, Dr. C. P. Madison, Norfolk, Va.; Dr. J. Francis Wilson, Dr. J. O. Derrick, Detroit; Dr. M. P. Parish, Grand Rapids, Mich.; Howard Russell, Atlanta, Ga.; Rev. T. Timberlake, chairman of the local entertainment committee; Dr. A. A. Graham, Phoebeus, Va., secretary of the Lott Carey convention; Dr. C. H. Clark, pastor of Ebenezer Baptist church of Chicago. At intervals musical selections were given by the local congress chorus.

Thursday's Session

On Thursday morning from 8:30 to 10:30, Dr. Ernest G. Hall of Ind., Ohio, conducted a Bible

conference. Devotions were led by Rev. D. J. Hull, editorial secretary, national Baptist publishing board. Rev. L. A. McIntyre of Evansville, Ind., conducted the home department. Other speakers during the day were Dr. C. H. Parish, president of Simmons University of Louisville; Rev. W. B. Offutt, moderator of the general conference of Kentucky; Rev. J. E. Woods, president of the national Baptist convention (unincorporated); Miss Goldie Hammonds, Mrs. Mary Nicholson of Nashville, Tenn.; Miss Goldie Hammonds Love, Miss E. S. Higgins, Evansville, Ind.; Mrs. Dora Ziggler of Little Rock, Ark.; Mrs. Love Woods, of Nashville; J. A. Nobles, Mrs. Mary Rainey, Jeffersonville, Ind.; Mrs. Eliza Elmore, Lexington, Ky.; Mrs. Ophelia D. Granger, Nashville; W. T. Curry, Chicago, and Dr. J. A. Sharpe.

James A. Jackson, assistant business specialist, domestic commerce division, bureau of foreign and domestic commerce, Washington, D. C., was granted one hour in which to explain to business men in the rural districts scientific methods of management, by which they may secure larger profits from their investment.

Mr. Jackson was for many years associate editor of the Billboard, a theatrical magazine. He came to the city as special guest of Dr. Boyd.

The afternoon sessions consisted largely of departmental meetings. Each day the morning sessions and departmental meetings were the same.

Friday's Session

Speakers Friday were Rev. J. T. Brown of Nashville, Rev. G. T. Stewart of New York City, Prince J. E. Blaycehettar of Abyssinia, Miss Oro Lee Payne, Mrs. Anna Neal of Dayton, Ohio; R. H. Bonnett of Chicago, Mrs. Emma G. Broadax, Charles Lunderman, Margaret Brown White, Miss Margaret Donnell, Murphysboro, Tenn.; Mrs. Clara James, Kansas City, Mo., and Mrs. Georgia Hall.

The Metokas and Galedas held a mammoth musical program at the evening services. Music was also rendered by the Knoxville, Tenn., children's chorus, under the leadership of Deacon Matlock. The singers and orchestra represented Mt. Zion Baptist church, of which Rev. W. Haywood is the pastor.

On Saturday morning, 8:30 to 9:30

10:30, home department demon-

stration; 10:30 to 11:30, teacher training chorus, blackboard exercises, and demonstration in the teacher training by superintendent. Speakers during the day were Miss Robert Glover, Chicago; Dr. R. M. Reddick, Mrs. E. M. Loggin, Oklahoma City, Okla.; Mrs. Clara B. Bales, Danville, Ky.; Mrs. Ollie Hill, Kansas City, Mo.; Mrs. K. Higgins, Spartanburg, S. C.; R. H. Dabney, Portsmouth, Ohio, and Edward Thradgill, Mound Bayou, Miss.

At 7:30 p. m. the National A. F. cadets, under the supervision of Col. H. J. Woodruff, Nashville, gave an exhibition drill.

Model School Conducted

The biggest day of the entire week was Sunday. Led by Dr. Boyd, a flying squadron visited the Sunday schools of every denomination and invited them to join the mammoth parade. Then there was a national model Sunday school, conducted on the front line Sunday school idea,

where denominational "helps" were demonstrated by the several departments. The national Sunday school congress sermon was delivered by Rev. J. C. White of Columbia, S. C.

In an address early in the day Dr. Boyd, who heads the national Baptist publishing board at Nashville, Tenn., and whose father, the late R. H. Boyd, was for many years president of the national Baptist convention, explained to the messengers that the Baptist Sunday school congress was unique among religious gatherings. It is divided into 14 departments and devotes the entire five days of its session to instructing the young people as to how to study and teach the Bible. The congress realized this, for when he first used

"AFRO" that the mayor used the word "nigra" which is southern white dialect for Negro.

"The mayor is an aged white-haired man. He was eloquent, witty, spoke at length and made a fine speech. It was some time before I laid special stress on community singing. No session is opened without at least a half hour of song service in which spirituals are featured.

L. E. Thomas, Mayor,
Shreveport, La.

Dr. Over Speaks

Dr. David E. Over, pastor of Providence Baptist Church, Baltimore, who responded to the mayor's address of welcome at the convention, told the "AFRO" that the mayor used the word "nigra" which is southern white dialect for Negro.

"The mayor is an aged white-haired man. He was eloquent, witty, spoke at length and made a fine speech. It was some time before I laid special stress on community singing. No session is opened without at least a half hour of song service in which spirituals are featured.

Everybody Courteous

"Police, street car employees and merchants treated delegates with full courtesy and the state fair grounds with impressive brick auditorium were at our disposal without cost."

Convention Head Speaks

Dr. J. E. Wood, of Danville, Va., president of the Convention, wired the AFRO Wednesday:—"Mayor in his address used word 'Nigger' twice. It appeared from force of habit as he used 'Negro' generally in a lengthy speech.

"He spoke in such fine spirit there was no cause to resent the two lapses."

Baltimore Attorney Says Yes

"I am accustomed to the southern white man's dialect. What Mayor Thomas said was 'Nigger,'" declared Linwood G. Koger, Baltimore attorney, who attended the convention.

GIVE \$9,000 TO MISSIONS.

Coliseum, Fair Grounds Negro Baptists Donate Fund For

Missionary Work.

Were Throw Open To Baptist Delegates

HOT SPRINGS, Ark., Nov. 17.—The Arkansas Missionary Baptist Convention, colored, closed its sixty-first annual session here today. It met with the Roanoke Baptist Church and raised about \$9,000 for missionary and educational purposes. The convention owns and operates the Arkansas Baptist College of Little Rock. The Rev. J. R. Jamerson of Little Rock, was re-elected president to serve his sixth term in that office. The Rev. J. M. Washington of Brinkley, was re-elected secretary.

The Rev. J. E. East of Philadelphia, corresponding secretary of the foreign mission board of the National Baptist Convention, addressed the convention in the interest of foreign missions. The Rev. L. G. Jordan, historian of the National Baptist Convention, also spoke.

"I delivered to the National Baptist Convention Negro the most cordial address of welcome possible and they thanked me for remaining throughout the session for response. I never used the word 'nigger' in addressing that body but paid a tribute to the race for their many deserving qualities, and allowing them to use

Church-1928

JOURNAL
MILWAUKEE, WIS

APR 14 1928

Negro Church Biggest Gainer

Shows Largest Total of New Members in Last Year

A negro church—the Galilee Baptist congregation at 830 Vliet st.—gained a larger number of new members than any other church in Milwaukee, between Easter, 1927, and Easter, 1928, according to figures thus far submitted in a survey conducted by the Milwaukee Council of Churches.

The Galilee church gained 315 new members during the year, according to a report submitted by its pastor, the Rev. E. L. Mathews.

More than 30 churches of various denominations have responded to a questionnaire sent out by the church council, seeking local church statistics. The English Lutheran Church of the Redeemer, Nineteenth st. and Wisconsin av., is second in the list of churches in numbers added during the year, with 142. Trinity Evangelical church is third with 126 new members, Tabor Evangelical synod church is fourth, with 113, and the Washington Park Presbyterian church, with 110, is fifth.

Figures submitted by other churches follow:

Friedens Evangelical, 102; Immanuel Reformed, 37; Westminster Presbyterian, 63; Highland Avenue Methodist, 20; Faith Presbyterian, 3; Concordia Avenue Evangelical, 23; Island Avenue Presbyterian, 35; Berean Presbyterian, 26; Calvary Evangelical, 40; Salem Evangelical, 31; Kingsley Methodist, 30; West Allis Methodist, 51; Lake Park Lutheran, 67; Immanuel Evangelical, 45; Asbury Methodist, 18; Bethany Evangelical, 42; St. Edmund's Episcopal, 47; English Lutheran Church of the Resurrection, 61; Bay View Bethel Evangelical, 21; Italian Evangelical mission, 39; Emmanuel Evangelical, 17; First Evangelical, 38.

Nearly 100 churches to which letters containing questionnaires were sent are expected to send in replies during the coming week, according to Miss Marguerite Ohm, who is compiling the statistics at the church council's office at the V. M. C.

SENTINEL
ROME, N. Y.

MAY 2 1928

REV. R. B. LOVE FOUNDS NEW NEGRO CHURCH IN CITY

First Mount Calvary Mission Baptist Church Is New House of Worship.

FAILED TO CONSOLIDATE BETHEL AND GRACE UNION

Conditions at Creosote Plant Not Favorable For Church, African Methodists Only Colored Pastor Says.

Failing in his effort to consolidate the two colored churches of this city, Rev. R. B. Love announced today that he had formed the First Mount Calvary Missionary Baptist Church for colored people of Rome. A hall has been engaged at 247 W. Dominick street, on the second floor.

Rev. Love said that the Grace Union A. M. E. Church of this city had refused to consider uniting with the other church and that he had left the Bethel Baptist Church, located at the Creosoting Plant, in West Rome. Many of the tenants of the shacks at the Creosoting Plant, Rev. Love said, had informed him that they desired to have no church there.

Those living at the quarters at the Creosoting Plant who desire to join his new church are welcome to do so, Rev. Love declared.

Rev. Love said today that he needed help in establishing a colored church in this city and that he would welcome any at his church at any service.

Rev. Love declared that he expects his congregation to number between 100 and 200 members. One hundred and seven have made known their intention of joining the new church, he said.

The W. Dominick street hall has a capacity of 250 persons and Rev. Love said today that it was packed last Sunday when he held his first meeting there.

The colored pastor announced that Rev. David N. Boswell, pastor of the First Baptist Church of this city, had consented to conduct a service in the new church on the afternoon of Mother's Day, May 13, at 3 o'clock.

To Organize in June.

The church will be organized, deacons ordained and trustees installed the first Sunday in June, the pastor said.

One of the needs of the church at the present time is an organ and someone to direct and train the choir. Rev. Love said that women and men with good voices were available for the choir but that they lacked leadership and training.

The colored pastor hopes in time to lead his congregation in the building of a new church in this city.

BAPTIST OWNERS OF CHICAGO CITY

African Methodists Only
Have Keys Of City During
The Conference

OLIVET BIGGEST CHURCH

Five Pastors, Four Congregations Sunday Morning

CHICAGO, (Special) — This city only belongs to the Methodists during the general conference. In normal times it is one of the great strongholds of the Baptist faith. The Negro-African congregation 10,585 is strong at Olivet Baptist Church on Grand Boulevard, which was organized in 1850 with three members. It had 3,800 in 1916. The following table shows what took place since then:

Year	Number of Members Received
1916	184
1917	238
1918	318
1919	480
1920	369
1921	341
1922	354
1923	290
1924	313
1925	165

Grand Total 3052 Grand Total 10349
Huge membership gains between 1916-1920
were due to migration.

Decrease In Membership	
By Exclusion	186
By Death	630
By Letter	940
Strayed or Dropped	4960
Total	6716
Gross Gain	13,401
Total Decrease	6,716

More than that, it is quite, quite true that

Baptists.

Net Gain 6,685
Membership in 1916 3,900
Present Membership 10,585

TRIBUNE NEW ORLEANS, LA

MAY 28 1928

NEGRO BAPTISTS IN MODEL SCHOOL

A model Sunday school, composed of all the Sunday schools in the district, was conducted on Sunday by the Louisiana Freedman Baptist association (negro) in the Freedman auditorium at Collapissa and Audubon streets. Following the Sunday school, Rev. F. Clark, president of the association, preached. Other speakers at the afternoon services were A. B. Fuller, of Austin, Tex., director of the Women's Work of the National Baptist Convention of America, and Rev. Henry Allen Boyd, of Nashville, Tenn., secretary of the National Baptist Publishing board.

Baptist Common Sense Will Keep That Church Out of Polities

We have never been inclined to believe that the rank and file of Southern Baptists would feel themselves bound by the actions of such of their membership as might attempt to dictate their political opinions. Separation of church and state is one of the main tenets of the Baptist faith. So opposed, since Roger Williams' day, have most of his followers been to anything which might smack of a union of the functions of the state with those of the church that the forms, even, of church government adopted by other Protestant denominations have been steadfastly ignored by the Baptists. The genuine Baptist has always been a libertarian in thought and deed, and has always stoutly maintained that a man's political views should not be determined by his church.

Consequently we are not much alarmed by

the news that comes from Chattanooga.

It is true that the social service committee of

the Southern Baptist convention, meeting in

the Tennessee city, presented a resolution to

the convention. It is true that the resolution

was adopted and that by its adoption, to quote

the language of the Associated Press, "the vot-

ing constituency of the Southern Baptist church

including a membership of 3,700,000 tonight

stood pledged to break party lines rather than

see any such candidate as what was termed an

"unnamed friend of the liquor interests" become

president of the United States." It is also

as obvious as the resolution is inaccurate that

the thrust was aimed at Governor Smith—in

the hope of destroying the one chance Southern

Democrats have of helping to end Republican

misgovernment and corruption.

the four thousand delegates who voted for resolution are seeking to do exactly what unthinking Protestant Christians so frequently charge against Catholic Christians. The delegates may have another name for it—"patriotism", for instance, which to paraphrase Samuel Johnson, might be called the last refuge of misguided bigots; but if the delegates aforesaid have not labored most sedulously to put their church into politics and bring about a union of state and the Baptist church, then someone ought to revise the dictionary.

But we refuse to be overly disturbed by the medieval-Catholic ideas and actions of the delegates. We do agree with the Birmingham *Age-Herald* when it says that "thoughtful Baptists will join other discerning Americans in the belief that this excursion into politics will be harmful to the church, and will, if it becomes an example for other denominations, bring upon the country irreparable woes and disasters". We also agree with the Macon *Telegraph* that "no American Catholic prelate has attempted such bold dictation to his parishioners as the Southern Baptist convention has attempted." But because there is reason to believe that thoughtful Baptists outnumber the other kind—thoughtful Baptists who prefer to hold firmly to the principle of rigid separation between church and state and will refuse to be dictated to through this latest effort to set up an ecclesiastical tyranny over the minds of men—we cannot wax greatly excited over the resolution of four thousand misinformed, mischievous delegates to the Southern Baptist convention.

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Democrats have of helping to end Republican

misgovernment and corruption.

Rev. J. C. Jackson was reelected

president of the convention; Rev. W.

A. Taylor, Rev. O. S. Johnson, vice-

presidents; Rev. Marvin Gibson, and

Rev. F. W. Hedgeman, secretaries;

Rev. J. H. Hughes, treasurer; Rev.

George Crawley, statistician; Rev. J.

B. Boddie, Educational secretary.

SOCIAL ISSUES OF CHURCH IN BAPTIST WORLD'S ALLIANCE

**Strong Appeal is Made for
the Spread of Christian
Brotherhood Throughout
the World**

APPEAL FOR FIRM STAND

**Termed World Issue Need-
ing Sincere Attention of
Leaders. Practice Teach-
ings is Cry**

Special to the St. Louis Argus

TORONTO, Ontario, July 5.—Set forth as one of the major social issues facing the church, racism was intently dealt upon Friday by the Baptist World Alliance, representing 12,000,000 Baptists throughout the world, meeting here. Upon race issues the necessity was stated of a vigorous Christian stand.

Appeal For Firm Stand

White delegates from many parts of the world as well as colored delegates from distant places gave fervent expression of opinion, declaring prejudice and discrimination to be absolute antithesis of Christian teachings.

The first shot was fired by Attorney William Harrison of Chicago, who drew the attention of the audience to the many beautiful but distinctive trees lining the lake-front at Exhibition Park. Jehovah had made them all. Who would criticize an elm because it was not an oak? God had made the black men, the yellow men, the red men and the white men. All were necessary.

Is Clash of Civilization

Rev. Frederick Chambers Spurr of Birmingham, England, said: "We are witnessing today not so much the clash of races as the clash of civilization. Colored people are not in revolt against whites for racial, but

for commercial reasons. The white dominance of the world began four centuries ago only. The white man went out for game and annexation and was inspired by no moral or spiritual motive."

There were 1,300 millions of colored people challenging 500 millions of whites, the speaker pointed out, but in his opinion the solution of the problem was not by subjugation, segregation, nor by mixing the blood in marriage. There was one infallible way, the Christian way, by proclamation of equality of all men before God and by the acceptance of responsibility, each man for his brother.

All men could rise to the highest but those who were more advanced on the path of civilization should accept the responsibility for backward peoples. The whites need not be slave-drivers, but elder brothers.

"We must accept the Christian standard of human values and not the political standard. The alternative is a church united on its essential Christian message, apart from political and commercial ambitions or a clash will end in disaster and red ruin," he continued.

See Need of Practicing Teachings
From the Mexican republic, Mr. Lacey stated that as long as sin existed in the world, there would be not only racial differences but inevitable class distinctions among people of the same race. "Until we get the conception of the value of a human soul, we will not get the right solution," he said.

Others joining in the discussion were Antonio Merito of New York, who stated that Italians were often discriminated against, even those born in the United States. A. H. King of South Africa, discussed the problems existing there; Rev. Dr. Glue from Georgia, and Rev. Alfred C. Williams of Detroit, Michigan, who upheld the Golden Rule as the solution of all racial problems.

"No man can help me who looks down upon me. He can only help me if he loves me," he said.

In concluding the discussion, Rev. Frederick Spurr urged the importance of spreading the Gospel propaganda and furthering political pro-

paganda of a similar character. This could be done by giving the reins of government into the hands of Christian leaders.

Merito of New York introduced a note of scepticism when he said he doubted if even all the delegates present would carry into effect the sentiments of Christian brotherhood you have accorded us." He referred they had been listening to when they returned home.

WORLD ALLIANCE MEETS IN TORONTO

**Delegates Representing 156 Na-
tionalities Answer Roll Call—
Spiritual Fervor Evident**

The fourth Congress of the World's Baptist Alliance opened officially on Saturday afternoon, in the exhibition of the sea, and from the uttermost grounds on Lake Ontario, Toronto, Canada, with more than 4,000 delegates present, representing fifty-six nationalities.

Union Reformer
Rev. Dr. George W. Truett, president of the Southern Baptist Convention, presided over the opening session in the absence of Rev. Dr. E. Y. Mullall with one accord in one place.

7-7-28

Across the front of the Congress Hall (Transportation Building) a red-lettered motto, "Baptist Life in World Life," with St. Paul's words beneath, "To burn up all things in Christ," flung out the underlying idea of the Congress. Union Jacks draped the pulpit, while the Stars and Stripes, Union Jack, and Canadian ensign decorated the platform. Behind the platform a great sounding board made provision for the audience listening to the speeches.

Albert Matthews, chairman of the Canadian committee, welcomed the delegates on behalf of the Baptist Brotherhood of Canada. "I welcome this great multitude out of every nation, and of all tribes and peoples and tongues," said he.

Dr. W. H. Langston, of Brantford, president of the Baptist Convention of Ontario and Quebec, said: "We welcome you first of all because you are Christians, for after all the thing that

matters most is that men and women, from whatever nation they may come, or with whatsoever tongue they may speak, shall be linked together by personal faith to Jesus Christ and united

Berlin, Germany, was agreed upon as the meeting place of the congress in 1933.

115 Baptist Churches Meet

**New England Convention
Reports \$8,903.37**

New York June 25—(BNS)—The New England Baptist Missionary Convention held its fifty-fourth annual meeting at the Abyssinian Baptist church in this city. Rev. Dr. A. E. Powell, pastor from June 12 to Sunday June 14 inclusive. The Rev. J. C. Jackson, D. D., Hartford, Conn., is the president. The Sunday School B. Y. P. U. and Women's Convention preceded the session of the general body and were largely attended. There were 63 Sunday School representatives and they contributed \$840 for education and missions. The B. Y. P. U. also raised a large sum for the same purpose. The Women raised \$2,700 and carried out a most commendable program. Mrs. E. B. Holland, of Providence, R. I., is the president. Dr. A. L. Jackson is president of the Sunday School department and D. E. Lanehead, the B. Y. P. U.

The general convention had an enrollment of 115 churches which raised a total of \$8,903.37 for Education and Missions. The annual sermon was delivered by Dr. D. S. Klugh of Boston, doctrinal sermon by Dr. J. H. Hughes of Orange, New Jersey; and Missionary sermon by Dr. E. W. Johnson of Philadelphia, Pa.

The annual address of president Jackson was considered a most comprehensive document in thought and inspiration to the convention. He featured the importance of Christian education, making a strong plea for Northern University at Rockway, N. J.; Virginia Union University and other institutions fostered by the convention. Dr. Jackson dealt on the relation of pastors, deacons and trustees and ventured the hope that each would strive for peace rather than stir up confusion as too often the case.

The absence of Miss Nannie H. Burroughs, president of the National Training School, Washington, was keenly regretted. Miss Burroughs was reported too ill to make the trip to New York. The publishing committee appointed N. B. Dobson, former Editor at the American Press Association, to be Field Editor of the Christian Review, the organ of the convention.

The 1929 meeting will be held with its Union Baptist church at Orange, N. J., of which the Rev. Dr. J. H. Hughes is the pastor.

Church-1928

12,000 DELEGATES AND VISITORS ATTEND SESSIONS

President and All Other Officers of the Convention Renamed to their Posts

Endorse Hoover and the G. O. P., Oppose Return of

The convention was in session for six days. The various boards made their report on all phases of the work done by the denomination. The following program was made by the executive board for the entire six days.

Chorus of 1,000 Voices Brings Out One of the Largest Gatherings Ever

Governor Addresses Body Witnessed in City; First Meeting of Baptists in Louisville in 39 Years.

His Excellency, Gov. Flem D. Sampson, of Kentucky, addressed the convention on behalf of the State of Kentucky. He further stated that he can rely upon the leadership of the ministry and any great problem that may arise. His Excellency, Hon. W. B. Harrison, Mayor of the city, spoke on behalf of the citizens and officials of the city. The mayor said in part: "That of the globe are sojourning here. The large spacious Armory is filled at every meeting with a massive group coming under his administration." The mayor gave the brought one of the largest gatherings to a song event ever witnessed in this city. The city is in gala attire and every one seems to be extending a hand of welcome. Drs. Muillins, president of the University of Louisville; Offutt, moderator of Rev. L. K. Williams, president, is indeed pleased at the very large gathering of people. It has been 39 years since the National Baptist Convention met in this city.

Senator Addresses Body

To the accompaniment of a collection by Dr. J. C. Austin, of vent "amens," Senator Roberts of Chicago. Dr. L. K. Williams, president of who represent three and one-half the National Baptist Convention millions of Negroes that good government to the Negro must mean, La., the Vice President at his own obedience to the law of large to the Convention. The president of the land, and his support to only identified lauded the founder of those men in public office who believe in strict enforcement of the law.

Senator Roberts is a member of the executive committee in charge of the Republican campaign among Negroes and is directing upon all phases of the denomina-

tional work. The keynote of his address was: "That Baptists, like more Negro Baptists in the other denominations, must arise United States than members of and help fight its people's salvation any other colored denomination, according to an announcement by the Census Bureau of the Commerce Department of the results of its enumeration of religious bodies in imously re-elected.

Thursday, Sept. 6th
The various boards made their reports; the Foreign Mission Board or which Rev. J. E. East, of Philadelphia, is secretary, made a splendid report of the work being done in Africa. Dr. East spoke of work being done through the new hospital erected by the denomination.

Several returned missionaries spoke, including Dr. Moody from the Congo, and Miss Sarah C. Williamson from Liberia.

The S. S. Board's secretary, Dr. A. M. Townsend, made its report. \$175,000 was spent on equipment for the publishing house of this board. \$100,000 was spent in paying the indebtedness off.

Dr. E. W. D. Isaac, secretary of the B. Y. P. U. board reported \$150,000 surplus over last year. Rev. R. W. Coleman, secretary of the Educational Board, made a marked progress in the educational program of 1928. Dr. Coleman has on a drive for finance for the denominational schools throughout the country.

Dr. W. H. Moses, secretary for the Home Mission Board, reported a numerical and gain throughout the home mission field. Rev. L. G. Jordan, historian of the Convention made his annual report for his department.

The Benefit Board has proved itself an asset to the convention. Other departments showed marked improvement over last year.

BAPTISTS LEADING IN NUMBERS

10/6/28
Census Bureau Reports
Baptist Out-Number Any Other Negro Denomination In U. S.

Baptists.

Others Re-elected

Other officers re-elected are: Vice presidents at large, Rev. W. M. Taylor, Baton Rouge, La.; regional vice president, Rev. R. M. Caver, Little Rock, Ark.; Rev. J. C. Jackson, Hartford, Conn.; and Rev. W. H. Rozier, Los Angeles Cal.; secretary, Prof. R. B. Hudson, Selma, Ala.; assistant secretaries, Rev. Mr. Fuller; Rev. J. S. Nabritt, Atlanta; Rev. E. Arlington Wilson, Dallas, Tex., and Rev. A. H. McDonald, Omaha; treasurer, Rev. A. D. Williams, Atlanta; statistician, Rev. C. H. Parish, Pres., Simmons University, Louisville; historian, Rev. L. G. Jordan, Louisville; Auditor, Prof. E. D. Pierson, Chicago; and shi of 3,196,623, as compared with 2,541 members in 1916. 21,071 churches and a membership of 2,708,870 in 1916.

In 1926 there were 6,708 African Methodist Episcopal Churches having a membership of 545,814 as compared with 6,633 churches and a membership of 548,355 in 1916, a gain of 75 churches and a loss of 2,541 members in the 10-year period covered by the report.

The African Methodist Episcopal Zion Church had 2,466 churches and a membership of 456,813, it was reported, as compared with 2,716 churches and 257,169 members in 1916, a loss of 250 churches and a gain of 199,644 members in ten years.

The Colored Methodist Episcopal Church reported 2,518 churches with 202,713 members in 1926 as against 2,621 churches with 245,749 members in 1916, a decrease of 103 churches and 43,036 members in ten years.

The report also showed that the African Orthodox Church had 12 churches and 1,568 members in 1926. No figures were given for 1916. The African Orthodox Church of New York had 3 churches and 717 members in 1926. The United American Free Will Baptists (colored) reported 166 churches with a membership of 13,396 members in 1926 compared with 169 churches and 13,362 members in 1916.

The Colored Primitive Baptists had 925 churches and 43,978 members in 1926 against 336 churches and 15,144 members in 1916. The Colored Methodist Protestant Church had 33 churches and 533 members in 1926 against 26 churches and 1,967 members in 1916. The Independent African Methodist Episcopal Church had 29 churches and 1,003 members in 1926. Now figures were given for 1916.

IN WHICH DR. H. A. BOYD, SECRETARY OF THE NATIONAL BAPTIST PUBLISHING BOARD SUBMITS REPORT OF YEAR'S WORK

Nashville Man Presents Figures Showing a Three Hundred Thousand Dollar Business

Shreveport, La., Coliseum Fair Grounds, September 7, 1928—Building religious literature for a growing denomination on a Bible foundation for a constituency of over three million members was fully explained here today by Henry Allen Boyd before the National Baptist Convention of America. It was the thirty-

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says "he saw the invisible, accepted the challenge and took a shoe string and made a tan yard."

the report, which was presented up." Over twelve million religious pamphlet form over sixty-four tracts, literature and publications pages, was to a magnificent presence were printed and sent out last year; of Baptist messengers, consisting of in fact, they nearly reached the thirteen million mark. Twenty men, who brought a message to this thousand dollars were donated to devoted their attention to reports and discussions of mission work and the mission field in Africa as he had heard addresses on Colored Y. M. C. A. work, the reports of the Sunday-school Publishing Board and of the American Baptist Theological Seminary, Nashville.

An appeal for inter-racial and inter-denominational co-operation was made at Thursday morning's session in an address by Bishop George Clements Louisville, of the African Methodist Episcopal Zion Church. The Rev. A. Rivers, La Grange, Ga., was introduced to the convention Thursday by the Rev. Dr. L. K. Williams, Chicago, president of the convention, as the minister who baptised him several years ago.

The Rev. Dr. Channing H. Tobias, New York, senior secretary of Colored Y. M. C. A. work, told the delegates his organization had accumulated \$5,000,000 and was operating on an annual budget of \$1,000,000. He said the Colored Y operated fourteen student conferences and thirty-five summer camps for boys this year.

Bishop.

Nearly 4,000 Negro delegates to the forty-eighth annual session of the National Baptist Convention in the Street, between Jackson and Hancock Streets.

mittee on arrangements for the convention, Thursday invited the delegates and visitors to attend the breaking of ground Sunday afternoon for a \$100,000 church building on Gray Street, between Jackson and Hancock Streets.

The Rev. Thomas Moody, former missionary in the Congo, reported on the American Baptist Theological Seminary, Nashville.

The report covered twelve months of People's Societies. It went beyond activity. It told of the millions of the states and snatched from an off on presses, finished in a book Canal Zone in Panama, by guaranteeing the return of the missionary binding establishment and circulated throughout the civilized world where members of the same faith and order secure basis.

Southern had Sunday Schools. Organized Classes, B. Y. P. U.'s or where they had their Missionary Baptist Church life. Not throughout the session of this forty-ninth annual gathering has anything claimed, according to the statement given out, the attention that was given the son of this ex-slave, the Secretary of this institution the Sunday School Wizard of this day and generation, as he is styled, or the attention that was given this report, as it had to do with a one million dollar institution, located at Nashville, Tenn. The report was not an attempt at oratory nor was it an attempt at literary presentation, but viewed from a cold business standpoint, it was presented by a hard-headed progressive, aggressive business man, supported by a Board of Control and offered to a denomination though its Convention who gave it a hearty welcome and reception.

Over three hundred thousand dollars in business during the past fiscal year was reported as the gross operation of the institution; in other words, an increase of more than twenty thousand dollars for the year just past or for the fiscal year closing July 31, 1927, as this present report was for the fiscal year that closed on July 31, 1928. The Rev. Mr. Boyd covered the entire field of activity in this pamphlet report and after he had finished the Convention gave it a hearty reception and endorsed the work of his Board as a denominational agency doing a constructive piece of business.

It prints, manufactures and circulates, by sale or gift, denominational literature and tracts. It supplies denominational helps and furnishes in the city visiting her children and friends. She is accompanied by her friend Mrs. Blasen Gain. They are "This Institution has builded in the thirty-two years of its existence incomparable service for the present as well as the future generations that go to make up this denomination of which we are part. The Board's activities are pregnant with growing ideas of modern Sunday Schools, up-to-date B. Y. P. U. insisting on building a church life through a constituency whose very desire pulsates with realities that must be worked out, if the spirit of the Lowly Nazarene is to be exemplified and the Christ that we serve is to be lifted

LOUISVILLE, KY.

SEP 7 1928

NEGRO BAPTISTS HEAR REPORTS

Inter-Racial Co-operation Is Urged In Address By

College Head Reports.

Reports on the progress of the American Baptist Theological Seminary at Nashville, operated jointly by white and Negro Baptists, were made by the Rev. Dr. W. T. Amiger, president of the college.

John L. Webb, custodian of the Woodmen of Union, a Negro fraternal order, and head of the Laymen's Movement of the convention, addressed the delegates Thursday at the general convention.

It was reported that more than 200 delegates to the Laymen's Movement meetings, which are being held in the Zion Baptist Church, adopted resolutions pledging their support to Herbert Hoover and to "stand squarely behind the Eighteenth Amendment and the Volstead Act," but officials of the convention said this action was not the expression of the convention proper.

Efforts to obtain the convention's indorsement of Hoover, however, will be made Friday night when John R. Hawkins, treasurer of the African Methodist Church, and chairman of the Colored Campaign Committee for Hoover, is expected to address the meeting, asking for such indorsement.

Rev. Hope Speaks.

The Rev. Dr. S. S. Townsend made the report of the Sunday-school Publishing Board. He said the board's debt of \$650,000 had been underwritten by the 27,000 churches in the convention, which represents a total membership of 3,500,000 Negroes. He said the board is recognized and respected by all Sunday-school associations in the United States.

The Rev. Dr. John Hope, president of Morehouse College, Atlanta, member of the National Board of the Y. M. C. A., and said to be the only Negro member of the Y. M. C. A. World Committee, is expected to address the convention Friday. The sessions are to continue until Monday.

The Rev. H. W. Jones, pastor of the Green Street Baptist Church, Louisville, and chairman of the local com-

Church - 1928

NEGRO BAPTISTS STILL RAISING HADES!

According to both newspaper stories and reports from messengers who attended the session of the Baptist Missionary and Educational Convention at Sherman, last week, the long-expected rift in the constituents of this convention developed; and this supposed religious assembly became so disorganized that officers of the law were forced to invade the church, where the sessions were supposed to be held, and arrest several ministers and laymen.

It is further stated that the white citizens of Sherman were tickled immensely at the disgraceful conduct of these religious leaders, while the colored inhabitants regretted the day that the convention ever came to their city.

The Informer, in this editorial, is not trying to point the indictments, both state and national, would show some courage and the Sherman fiasco of last week and the Paris debacle of last year a reflection upon a gang of underworld gangsters, to say the souls of men, rather than in fighting and splitting over nothing of a body of supposed Christian ministers and laymen and its "trimmings!"

The convention's program and perpetuity ought to be paramount to any man's ambitions and aspirations, and the men whether preachers or laymen, responsible for the present deplorable and disgraceful state of denominational affairs, should be made to feel the righteous indignation of the conventional constituency.

If a split has occurred in this convention, then more than one man or faction is responsible for the division; for there can be no disagreement, division or wrangle without the physical presence or existence of two men or factions.

Here are men professing to be followers of the Prince of Peace pulling off a disorderly orgy which challenges some of the stunts engineered by gangsters and denizens of the underworld—not over fundamentals of their religious beliefs, but over the question of office holding and its resultant spoils.

In this connection, most of the denominational splits and religious controversies have not been waged as a result of fundamental differences affecting religion, but rather upon the all-important question of occupying the "chief seat" and being "the leader."

Tactics, which ward-heeling politicians would not resort to in order to carry their point, were invoked and employed at this religious gathering, according to some of those who attended the shameful episode at Sherman; and instead of offering prayers for divine guidance in the impending crisis, the preachers were more than 2,000,000 copies of periodicals and the report that

Such disgraceful stunts can be outlawed, if the members constituting the local churches will place their unequivocal stamp of disapproval upon such heathenish and hellish affairs by refusing to contribute one penny to any denominational cause or activity, except their local church's maintenance and operating expenses, until the breach is healed and the denominational motor is hitting once more on all its cylinders.

The hard-working men and women, whose blood money makes it possible for the ministers to attend these conventions and raise unadulterated hades (polite term for "hell," to which place some of our religious leaders seem headed faster than a bee-martin to his hole), should learn some sense, and refuse to support, either morally or financially, any conventional program or project, until this infamy is blotted from the pages of the denominational ledger.

Furthermore, it stands to reason that if these religious leaders are unable to handle the convention and steer it along a righteous

and constructive course, they are wholly unfit for executing the duties imposed upon them either as local pastors or denominational leaders.

The Informer is not a religious organ as such, nor is it secular; but this paper is intensely interested in humanity in and threatened rift in the constituents of this convention developed; and this supposed religious assembly became so disorganized that officers of the law were forced to invade the church, where the sessions were supposed to be held, and arrest several ministers and laymen. Then the Negro race is nothing more or less than a huge joke, and

then the Negro race is nothing more or less than a huge joke, and if the members of the various churches composing the conven-

the Sherman fiasco of last week and the Paris debacle of last year a reflection upon a gang of underworld gangsters, to say the souls of men, rather than in fighting and splitting over nothing of a body of supposed Christian ministers and laymen and its "trimmings!"

5,000 HEAR HIM USE THE WORD 'NIGGER'

Boyd Faction Closes Best Convention

By DAVID W. KELLUM
Staff Correspondent
(Photo on Picture Page)

Shreveport, La., Coliseum Fair Grounds, Sept. 14.—(Special)—The annexation of 32 Boyd, secretary of the National Baptist Publishing board at Nashville, Tenn.

This was the outstanding feature of the report of Dr. Henry Allen Boyd, president of the National Baptist Publishing board at Nashville, Tenn. The parent body and the woman's auxiliary were in session here for five days beginning Wednesday, Sept. 5, beginning his fourth term. At the Norfolk, Va., was chosen as the next place for the convention. The date has not been set as yet. The larger Christ was the outstand-

ing theme of every session as provided in the book. While the extension of the Kingdom was the main object. The principles of the lowly Nazarene were exemplified throughout the week and every speaker stressed the need of more home and foreign missions. This idea made an indelible impression during the morning service when the combined convention, made up of representatives of the Lott Carey foreign convention and the woman's auxiliary met at the 30-minute devotionals, which began the day.

More than 5,000 men, women and children were in attendance at this, the greatest distinctively denominational gathering in the world. The messengers that crowded the Coliseum at the state fair grounds and Galilee Baptist church, where the woman's auxiliary met, represented a constituency of 3,500,000 Baptists.

Vanguard Arrives Early

The vanguard of Baptists began arriving as early as Sunday, and by Wednesday night practically all had been housed by the reception committee, headed by Rev. E. S. Stills, pastor of the Galilee Baptist church, whose successful efforts secured the national convention to hold its session in Shreveport.

With a parade through the city's main streets shortly after dark and a special inaugural concert by a chorus of several hundred voices, under the direction of Prof. H. B. P. Johnson, Muskogee, Okla., the convention got underway at the Coliseum Tuesday night.

The parade consisted of decorated floats and private cars and contained fully 50 machines. The Coliseum was packed to capacity with members of both races.

The convention proper opened Wednesday morning at 10 o'clock with the Rev. J. Edmund Wood, Danville, Ky., president presiding. Various reports were submitted at the session, after which the president delivered his annual address. At the conclusion of his masterly talk,

Dr. Wood was re-elected president by acclamation. He is now in his fourth term. At the same time Mrs. M. A. R. Fuller of Austin, Tex., parliamentarian and visitor, was elected to head the woman's auxiliary. She succeeded Mrs.

G. D. Faulkner Davidson, Chicago president, who resigned after 12 years in the office. Mrs. Davidson was given a cash purse of \$100 by the auxiliary.

Dr. Wood Re-elected

Other features of the afternoon session were reports of various committees, which included the executive board's report by Rev. S. S. Jones of Muskogee, Okla., the corresponding secretary, and the discussion of the report by Rev. E. W. White of Louisiana.

President Wood, in his address, briefly pointed out the purpose of the convention "as an organization of Christian soldiers carrying out the work of Jesus Christ." He expressed his sincere gratitude to his co-workers for their assistance during the year in making the record a successful one.

The president said the financial condition of the organization was better than ever before. He did, however, rebuke opponents of the convention and called upon all members to work in unity and harmony, stating that "we meet the exponent of falsity and misrepresentation in the arena of public opinion and refute every statement made."

President Wood urged the establishment of more school and orphanages for our children. He also urged the needed improvement in the B. Y. P. U. work, by saying, "Until we manifest more interest in our young people the future of our organization is not bright."

On Wednesday night, the local program headed by Rev. E. S. Stills, held the spotlight. Citizens of both races braved the intense heat to hear the welcome addresses to the messengers.

Call Delegates "Niggers"

Prominent among those to extend welcome to the visiting throng was Mayor L. E. Thomas, who spent the larger part of his time calling the delegates "Niggers."

After giving a few pertinent facts relative to Greater Shreveport, he said, "All citizens, white or black, coming here on peaceful occasions, are always welcome to Shreveport. I am very glad on behalf of the city and governor to extend to you a cordial welcome."

"I am a Baptist. My father was a Baptist, in fact all of my family are Baptists. I could hardly say but a Baptist and when you see a 'Nigger' who is anything but a Baptist, it's because some white man has been tampering with him."

"The Southland calls them 'Niggers.' He continued, "The climate and every other thing. The white people understand them the same as I do, for many of them have played as little boys and girls together."

Tells "Darky Stories"

At this point the mayor digressed long enough to tell several "darky" stories. "We white people can't get along without you 'Niggers' and you 'Niggers' can't get along without us," he continued. "The white people of the South sympathize with the 'Niggers' in their hopes and aspirations. You have our prayers and we hope your stay will be a pleasant one, and when you return may you tell all that your stay was enjoyable in dear old Dixie and that

you received a cordial welcome from both white men and black men." slave, who before his death, was a

The mayor received a loud applause leading figure in America. from members of the white race who had come out to hear him. Fearing James A. "Billboard" Jackson, as that other speakers would comment on business specialist in the do- upon his "Nigger talk," Mayor Thomas remained in his seat until foreign commerce at Washington the benediction was pronounced. Rev. D. C., pointed out the advancements were expressed by Governor Huey P. Long and Dr. Simms, pastor of Highland Baptist church, who were everywhere to make these unable to attend the meeting.

The remainder of the program consisted of addresses by Rev. S. W. Jackson explained to hundreds of Taylor, Dr. J. H. May, Mrs. Vassilie messengers who reside in the rural First Baptist church, Cedar Grove; districts that the government would Miss Flora B. Coleman, Friendship be glad to send literature to inter-Baptist church; Dr. W. M. Grimble, president of persons on various business re-president, state convention of Louisi-searches.

ana; Dr. C. H. Copeland, pastor of The election of officers featured the C. M. E. Temple; Miss Mary Rose Saturday afternoon session. The new G. C. Williams, Dr. H. C. Tate, Miss officers include Rev. J. W. Hurse, first Mercie D. Stills, Rev. J. S. Williams vice president, Kansas City, Mo.; Prof. R. P. Player, Mrs. Mary J. Rev. G. C. Coleman, second vice Smith, Kansas City, Mo., and Dr. president, Oakland, Cal.; Rev. R. W. David E. Over, Baltimore, Md.

Foreign Mission Rally

A report on the work of the home mission board by Rev. A. A. Graham Rev. W. Marcus Taylor, first assistant of Virginia and J. H. Winn of Texas secretary, Dallas, Tex.; Rev. T. H. and a foreign mission rally, at which Evans, second assistant secretary, Rev. E. W. Bowles of New York spoke Monroe, La.; Rev. W. W. Ryan, third assistant secretary, St. Augustine Fla.; Rev. M. L. Porter, fourth assistant secretary, Indiana; Rev. S. S. Jones corresponding secretary, Muskogee Okla.; Rev. E. H. Branch, treasurer Chicago; Rev. W. B. Wood, statistician, Danville, Ky.; Rev. J. B. Becksermon was delivered to an audience numbering more than 6,000 persons Gaines, reporter, Little Rock, Ark. by Rev. Dr. R. B. Porter of Kansas Rev. C. H. Clarke, pastor of Ebenezer Baptist church, Chicago, was grom was arranged by Professor Johnson.

Friday morning Bible lessons were conducted by Drs. E. T. Offutt, D. D. Kentucky and David J. Hull, Nashville, Tenn., after which addresses on "Departmental Journalism" were delivered by Rev. W. H. Stokes, D. D. Virginia, and Rev. D. B. Gaines, Arkansas.

The most outstanding feature of the Friday afternoon session was the election of officers of the Laymen's league Lovell Landers, for more than 26 years a member of the National Baptist Publishing board, overwhelmingly defeated Prof. H. B. P. Johnson as chairman.

Mr. Landers heads the first class mailing department of the National Baptist Publishing board. Thousands of letters from Sunday school superintendents and other church officials for literature from the publishing house are handled by Mr. Landers.

The manner in which religious literature is built for a growing denomination on a Bible foundation was fully explained by Dr. Henry Allen Boyd. The publishing house at Nashville was founded 32 years ago by his father, R. H. Boyd, who was born a slave, but who left behind a publishing plant valued at \$1,000,000.

When Dr. Boyd took the platform he was loudly cheered by the vast throng. His report told of the millions of publications written and published and distributed to members of the convention with the purpose in view of disseminating truths through the civilized world, where members of the same faith were established.

Dr. Boyd Wins Praise

Besides being a publisher, Dr. Boyd is president of the Citizens Savings bank of Nashville and is reputed for the world. Most of his wealth was

Texas Wins Banner

The Texas delegation, under the direction of Rev. S. A. Pleasants of Houston, Tex., won the national Sunday school banner by raising \$50.14. The money from the collection will be used for Panama mission work.

The Louisiana delegation, headed by Dr. D. T. Thurman, pastor of the Springfield Baptist church, Gibsland La., trailed in second place with an enrollment of 100. They raised \$32.17. South Carolina was third with \$10. The total collection netted \$123.98.

Rev. Dr. Wood, the president, preached at the morning services. At the afternoon services reports were made by the foreign mission boards. Mrs. L. M. Hurse rendered a vocal solo.

The presentation of the newly elected men and women officers featured the Sunday evening session. All unfinished work was completed Monday, after which the convention adjourned.

WASHINGTON, D. C.

AUG 11 1928
**BAPTIST PASTORS
FORM CONFERENCE**

Colored Ministers of District and Nearby Virginia Organize.

A number of pastors of colored Baptist churches of the District of Columbia and nearby Virginia met in the Metropolitan Baptist Church, R street between Twelfth and Thirteenth streets, Thursday pursuant to a call issued by Dr. J. Milton Waldron, pastor of the Shiloh Baptist Church, and others and organized what is to be known as the Baptist Pastors' Conference of Washington and Vicinity.

National missionaries include Mrs. M. B. Fortier, Louisiana; Mrs. G. E. President, Dr. James H. Marshall, pastor of the First Baptist Church; first Alexander, Chicago; Mrs. E. Swanson, Los Angeles, Cal.; Mrs. J. C. vice president, Dr. W. L. Washington, White, South Carolina; Mrs. L. A. K. Bradford, general worker, Houston, Tex.; Mrs. E. J. Toomer, treasurer, pastor of the Second Baptist Church, St. Joseph, Mo.; Mrs. E. W. Grimes, Falls Church, Va.; recording secretary, Dr. L. T. Hughes, pastor of the Mount Jezerell Baptist Church. Dr. S. Geriah Lamkins, pastor of McKinley Memorial Baptist Church, was named chairman of the executive committee.

The treasurer, corresponding secretary and other officers of the conference and standing committees will be elected at the next meeting. Dr. L. R. Frasier, pastor of the Alexander Memorial Baptist Church, West Washington; Dr. J. M. Waldron, Dr. S. G. Lamkin, Dr. W. L. Washington and Dr. G. W. Powell were named the committee on constitution. The conference adjourned to meet September 3, at 11 a.m. in the Metropolitan Baptist Church which place was unanimously selected upon as the meeting place of the conference for next year.

GAZETTE LITTLE ROCK, ARK.

NOV 22 1928

NEGRO BAPTISTS OPEN STATE MEETING HERE

National Head of Church to Arrive Today to Attend Annual Arkansas Convention.

The fourteenth annual state convention of the Arkansas negro Baptists convened yesterday morning at the Collins Street Baptist church, Fourth and Collins streets. Dr. N. Nichols, pastor of the church, led the devotional services with which the convention was opened.

The Rev. W. H. Mitchell, of Little Rock preached the opening sermon of the annual meeting. Dr. J. W. Howell of Texarkana, superintendent of missions and education of the Old Baptist Convention of Arkansas, greeted the churchmen yesterday in behalf of his organization.

Dr. J. E. Wood of Danville, Ky., president of the National Negro Baptist Convention, will arrive at noon today. An educational sermon will be preached at the church tomorrow night. One sermon in the church will be reserved for white people, who have been invited to attend.

Dr. J. H. Hunt delivered the principal address of welcome yesterday. P. L. Dorman, editor of the Arkansas Survey, also made a welcoming speech. Dr. J. P. Robinson of Little Rock is president of the convention and Dr. E. D. Evans of Little Rock is secretary.

Church-1928

ENQUIRER
CINCINNATI, O.

AUG 31 1928

To Discuss Problems

of Negroes in Meeting at Holy

Trinity Church — 300,000

Catholics Represented.

Nationally known sociologists representing both the white and negro races will participate in the discussions on "The Negro in American Industry" opening tomorrow morning at Holy Trinity Church Auditorium, 621 West Fifth street. The conferences will be held under the auspices of the Catholic Conference on Industrial Problems and the Inter-Racial Relations Committee of the Federated Colored Catholics of the United States.

The archdiocese of Cincinnati, through the support given by Archbishop John T. McNichols O. P., has given the enterprise much assistance.

Rev. Leo M. Walsh, pastor of Holy Trinity Church for the Colored, is general chairman of the committee representing the archdiocese and colored societies interested in the project. The local committee on arrangements, in addition to Father Walsh, includes: Rev. R. Marcellus Wagner, director of Cathedral Charities; W. L. Anderson, A. Lee Beaty, W. P. Dabney, J. M. Tadlock, Joseph Smith, Fred Sanders, Walter Jackson, W. Hyde, Mrs. Addie Frazier, Miss Elaine White, A. H. Mahan, William Wilson and H. Black.

The fourth annual convention of the Federated Colored Catholics of the United States opening Sunday morning at Holy Trinity Church will be conducted over Labor Day. The delegates to this meeting come from all sections of the United States and has been planned to contain an audience of 300,000 colored Catholics. The purpose of the convention has been supported by many prominent inter-racial experts.

Tomorrow's conference on the inter-racial question will be open to the public. Among the prominent leaders participating in the discussions will be: Dr. Thomas W. Turner, President Federated Colored Catho-

Hunt, Negro Workers' Conference, Cincinnati; Karl L. Phillips, U. S. Department of Labor, Washington, D. C.; George W. B. Conrad, Cincinnati; Rev. Francis J. Gilligan, St. Paul Seminary, St. Paul, Minn.; W. L. Anderson, Cincinnati; M. C. Clarke, Cincinnati, and Miss Waverly Gray, Cleveland, Ohio.

The Federation of Colored Catholics

has for its "purpose" bringing about contributing toward this project Emphasis upon better race relations a closer union and better feeling has aroused the church to proceed tions to the extent that every boy among all colored Catholics, advance in a more ambitious way than was and girl will be given the opportunity to receive the best possible

and to stimulate Catholic colored has been in charge of St. Elizabeth's people to a larger participation in Catholic parish for three years, living, regardless of color or race,

will be pastor of this new parish. was made as one of the high spots of the fourth annual convention of the Federated Colored Catholics of America in this city.

The point was introduced by Dr. Thomas W. Turner, president of the body, who observed in his opening address that "the spiritual and material demands of the Catholic Negro group have increased in recent years out of all proportion to the provisions which could be made to care for them."

"Co-operative activities between the white and colored workers in the church have been entirely too limited to furnish our clergy a true vision of the real progress among colored people," Dr. Turner also noted. "The information and attitude of white Catholics, concerning colored Catholics, has not advanced at the same rate as has the temporal and spiritual progress of colored people. In many cases, the opinions of white Catholics have been found to be many years behind."

CHURCH, SCHOOL AND CONVENT FOR 16 NUNS WILL BE ERECTED

ST. LOUIS, Mo., Sept. 20.—(By A. N. P.)—The Negro Catholics of St. Louis will begin work within the next few months on a large and fitting ecclesiastical group of buildings at Taylor and Cook avenues, on land purchased last year for this purpose.

The group of buildings will consist of a church with a seating capacity of 1,000 at least, the priest's house, parochial school and convent for 16 nuns. The school building, which will be under the control of the Sisters of the Blessed Sacrament, will likewise serve as a community center for all members of the race here who are of gated buff and gray, laid in Flemish bond. The church will be cruciform in plan and the design for all sections of the United States and has been planned to contain an audience of 300,000 colored Catholics. The purpose of the convention has been supported by many prominent inter-racial experts.

Tomorrow's conference on the inter-racial question will be open to the public. Among the prominent leaders participating in the discussions will be: Dr. Thomas W. Turner, President Federated Colored Catho-

tics of the United States and professor of biology, Hampton Institute, Hampton, Va.; Victor H. Daniel, Principal Cardinal Gibbons Institute, Ridge, Va.; M. P. Webster, Divisior Organizer Brotherhood of Sleeping Car Porters, Chicago, Ill.; Charles Ebrickwork probably will be of varie-

FEDERATED CATHOLICS CLOSE CONVENTION

CINCINNATI, O., Sept. 20.—

Catholic education and the best possible opportunities to earn a living, regardless of color or race, was made as one of the high spots of the fourth annual convention of the Federated Colored Catholics of America in this city.

The point was introduced by Dr. Thomas W. Turner, president of the body, who observed in his opening address that "the spiritual and material demands of the Catholic Negro group have increased in recent years out of all proportion to the provisions which could be made to care for them."

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The project is part of the program of the campaign which was recently conducted, whereby \$2,000,000 was raised by the Catholics of Italy. The whole group of buildings will naturally be built of the new preparatory seminary and for the same material so as to form a har-

monious and striking group. The remarkably fine spirit shown by the Catholics of our race of this city in

Church - 1928

PRESENTED LEGION OF HONOR



—Photo by Ganaway.
The Legion of Honor, representing the third degree of the Catholic Order of Foresters, the highest than can be bestowed, is being pinned upon Lieut. John T. Scott by Edward Hurlubise, deputy high chief ranger, at the reception sponsored by St. Monica court No. 279, C. O. F., and the Men's Catholic club. The cross is conferred only after some exceptional meritorious service has been rendered in the order.

NEWS
CHICAGO, ILL.
APR 14 1928

through the moon.

CATHOLICS TO RECEIVE 150 COLORED CONVERTS

A class of 150 Negro converts—the largest group of colored people ever received into the Roman Catholic church here at one time—will be baptized and received next Sunday afternoon, April 15, at St. Elizabeth's church, 41st street and Wabash avenue. St. Elizabeth's, a large and stately church, was placed at the disposal of the colored people several years ago. Next Sunday's reception will bring the number of converts to well over 1,100. For six years Father Joseph F. Eckert, S. V. D., has been pastor. A dozen or more priests will assist him in the ceremonies and Father G. M. Mertz, S. J., of Loyola university, will deliver the sermon.

LITTLE ROCK, ARK.

APR 22 1928

Catholic Mission for Negroes Planned at Helena.

Special to the Gazette.

Helena, April 21.—Catholic mission for negroes will be erected here it is said by the Rev. Father Henry Thessing of Pittsburgh, Pa., who is here in the interest of this institution.

Contract for the building has been awarded to L. H. Blair of Marianna, and will cost approximately \$10,000, and will be located on North Holly street in the negro district.

The Rev. Mr. Henry Thessing, formerly of Conway, will conduct the mission. He is affiliated with the Holy Ghost Fathers, an order of the Catholic church. He has been engaged in similar work for many years, having spent one year in Africa. Following his return to the United States he became a member of the faculty of a negro Catholic university in Pittsburgh.

NEWS
OMAHA, NEB.

MAY 6 - 1928

Catholic Priest to Raise Funds for New Negro Church

Jubilee Festival to Be Held in Creighton Gym; Father Cassilley in Jesuit Order 50 Years.

Interest in Catholic circles this week will center in Father Cassilley's jubilee festival at the Creighton gymnasium, Thursday, Friday and Saturday evenings, when leaders of the 35 Catholic parishes will co-operate in raising funds for the benefit of Negroes of Omaha. Proceeds are for building a new St. Benedict church and community center; the amount raised to be augmented by an equal amount given by the bishops of the United States for an adequate and modern building.

The occasion marks the 50th year of Father Cassilley's service in the Jesuit order and his 50th year as pastor of St. Benedict parish. Charles Knowles is general chairman of the festival, and J. P. Begley, treasurer.

Plan 16 Booths.

Sixteen displays will constitute the chief attractions of the main gymnasium floor, where all sorts of items will be shown under the following booth classifications:

Merchandise, refreshments, fancy work, fish pond, parcel post, South Side general store, Western Union, fruit, tango, candy, apron, home cooking, ham and bacon, coffee, horseshoe pitching, grocery, bottle game, dolls.

Craftsmanship of some of Omaha's most skilled character doll creators will be represented in a wide variety of infant prodigies shown at the doll booth under the direction of Miss Claire McGovern and sponsored by the Young Ladies' Sodality of St. John parish.

Merchants to Aid.

The South Side general store represents the merchants and parish workers of that section of the city. Here is to be shown everything from baby chicks to a ton of coal. Mrs. George A. Jolley and Mrs. J. J. O'Connor are in charge.

A novel booth, the Western Union, delivers messages without the anxious moments, with service behind."

There will be dancing each evening in the north clubroom of the building and entertainment by the Knights of Columbus Oom-Pah band and other amateur talent.

OUR OLDEST CATHOLIC CHURCH

Washington May 21.—The oldest and one of the largest colored Catholic churches in the United States is located in this city and is known as Saint Augustine's Catholic church. The parish was organized in 1867 by ~~Fr. Benedict~~ ^{Fr. Benedict} Barotti, an Italian. The present structure was erected in 1874. Father Barotti died in 1881. ~~Sorannah~~ ^{John} —
When the church was first organized an old colored parishioner called upon President Abraham Lincoln and asked permission to hold a ~~fair~~ ⁵⁻²⁵⁻²⁸ White House grounds. The request was granted, and the fete was a huge success, being attended by the President and many members of the Cabinet and Congress.

URGE INCREASE OF EDUCATIONAL OPPORTUNITIES

Dr. Thomas W. Turner Of Hampton Institute Stresses

This Point

(By Associated Negro Press)
Cincinnati, Ohio, Sept. 19—Emphasis upon better race relations to the extent that every boy and girl will be given the opportunity to receive the best possible Catholic education and the best possible opportunities to earn a living regardless of color or race, was made as one of the high spots of the fourth annual convention of the Federated Colored Catholics of America in this city.

The point was introduced by Dr. Thomas W. Turner, president of the body, who observed in his opening address that the spiritual and material demands of the Catholic Negro group have increased in recent years out of all proportion to the provisions which could be made to care for them.

"Co-operative activities between the white and colored workers in the church have been entirely too limited to furnish our clergy a true vision of the real progress among colored people," Dr. Turner also noted. "The ignorance and attitude of white Catholics, concerning colored Catholics, has not advanced at the same rate as has the temporal and spiritual progress of colored people. In many cases, the opinions of white Catholics have been found to be many years

A second objective in the Catholic Church program was held to be the development of a Negro clergy.

Perhaps the most striking address delivered before the convention came from the lips of Alfred Segal, columnist of the Daily Cincinnati Post and chairman of the executive committee of the Inter-racial Commission for greater Cincinnati. He spoke on "The Negro's Economic Status and Financial Independence."

"Racial prejudice cannot be cured by committee resolutions, good will committees or inspirational church addresses," asserted Mr. Segal. "Even the best-intentioned friends of the Negro cannot set him free from the unhappy situation in which he finds himself with nearly all doors closed to him. The Negro's only hope is to strike out for economic independence, or for as much independence as possible for himself. The Negro must establish economic power for himself through which opportunity will be opened at least for some Negro youths who are now denied employment befitting their education. However, I recognize that the Negro is financially weak and cannot strike out altogether for himself. He must be helped to help himself and to that end I have suggested that a loan fund be established by our local commission, and so administered as to bring about the necessary results."

JUL 25 1928

Catholics Gain 20 P. C. in U. S. Within Decade

American Membership Put
at 18,604,850: Protes-
tant Churches Also Gain

4,080,777 Are Methodists

Episcopalians Report Increase
of 750,000 in Membership

WASHINGTON, July 24 (A.P.)—The membership of the Roman Catholic Church in the United States totaled 18,604,850 persons in 1926, an increase of nearly 20 per cent over the total membership of ten years before, which was reported as 15,721,815. The figures were made public to-day by the Census Bureau as a part of its regular decennial count of religious body membership. Catholic churches in 1926 numbered 18,939, as compared with 17,375 in 1916.

Census returns for a number of the larger Protestant denominations have been announced by the bureau for 1926, but are still incomplete and such large groupings as the Southern Baptist convention have yet to be enumerated.

A total membership of 4,080,777 was reported for the Methodist Episcopal Church for 1926, with 26,130 churches, as compared with 29,315 churches and 3,717,785 members in 1916.

The Methodist Episcopal Church South had 18,096 churches and 2,487,694 members in 1926, as compared with 19,184 churches and 2,114,497 members in 1916.

The Northern Baptist convention in 1926 had 7,612 churches and 1,290,438 members, against 8,148 churches and 1,232,135 members in 1916.

The Protestant Episcopal Church for 1926 reported 7,299 churches, with 1,858,966 members, while in 1916 it was credited with 7,345 churches and 1,092,821 members.

The Presbyterian Church in the United States of America for 1926 reported 8,947 churches and 1,894,030 members, against 9,639 churches and 1,611,251 members in 1916. There were 5,257 Congregational churches, with 901,846 members in 1926, against 5,863 churches and 791,274 members in 1916.

The Negro Baptist Church in 1926 had 22,082 churches and 3,196,823 members, while in 1916 it had 21,071 churches and 2,938,579 members.

The Disciples of Christ had 7,648 churches and 1,377,595 members in 1926, against a 1916 church total of 8,396, with 1,226,028 members.

All of the Protestant denominations, the bureau explained, have a number of federated churches in which two or more denominations are associated.

Oblate Sisters Their 100th

St. Francis Convent And Academy To Take Part in
Centenary Next Year

St. Francis Convent and Academy of the Oblate Sisters of Providence will join in the 100th anniversary of that order which will be celebrated next year.

St. Francis is the motherhouse of this order and has been one of the most successful convents and academies in the Catholic church. During its entire 100 years of existence there has not been one disorder to mar the help it has given to thousands.

This order was founded by the Rev. Jacques Hector Nicholas Joubert de la Muraille for the education of race children. Father Joubert, forced by the French Revolution to take refuge in San Domingo, came to Baltimore and attended St. Mary's Seminary. After graduating he was given charge of the colored congregation at St. Mary's Chapel.

Started School
He found lack of education such a hindrance to his work that he decided to start a school. He was introduced to four women who kept a private school and lived a retired life having consecrated themselves to God.

With the approval of the Archbishop a novitiate was begun July 2, 1829. Miss Elizabeth Lange of Santiago, Cuba, Miss Mary Rosine Bogues of San Domingo, Miss Mary Francis Balas of San Domingo and Miss Mary Theresa Duchemin of Baltimore made vows, with Sister Mary Elizabeth chosen Superior, and Father Joubert, director.

Pope Gregory XVI, approved the order under the title Oblate Sisters of Providence. The sisters conduct schools and orphanages at Baltimore, Washington, Leavenworth, St. Louis, Normandy (Mo.), four houses in Cuba and one in Cardenas. The mother house and novitiate is in Baltimore.

In 1910 there were 130 sisters, nine novices and seven postulants.

Children are entered from the primary department to the high school. Their academic work is equivalent to standard Mary's and high school work.

At St. Francis, Mother M. Consuello, O. S. P., is Mother General. Working with her are 37 professed sisters; 20 novices; six postulants and 65 pupils. The Rev. Thos. E. Stapleton is chaplain.

N. Y. EVE. WORLD

JUL 24 1928

18,604,850 Roman Catholics in America Shows 20 Per Cent. Rise in Ten Years

Methodist Episcopal Cen-
sus Lists 4,080,777 on
1926 Figures

WASHINGTON, July 24 (A.P.)—The membership of the Roman Catholic Church in the United States totaled 18,604,850 persons in 1926, an increase of 20 per cent. over the total membership of ten years before, which was reported as 15,721,815. The figures were made public to-day by the Census Bureau as a part of its regular decennial count of religious body membership.

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All of the Protestant denominations,

that at her death it is to be divided into the three charitable bequests.

After the legacies to the orphanage asylum and the St. Rose of Lima Church are paid, Hatcher stipulates that the residue is to be left to the Bishop of the Trenton diocese, whoever he may be at the time, to be distributed among such negro missions as he shall deem proper." Hatcher died on May 28.

Joseph C. Wilson, who died at his home in Waterford Township, June 2, leaves an estate of \$80,000, \$1000 of which he gives to a brother, George, and the residue in equal shares to his two children, Samuel Wilson and Mrs. Lillie E. Frimpe.

HERALD-EXAMINER
CHICAGO, ILL.

OCT 31 1928

Catholic Church for Negroes Dedicated

DANVILLE, Ill., Oct. 30.—With appropriate ceremonies the first Catholic church for Negroes in eastern Illinois was dedicated today by Bishop Dunne of Peoria.

JUN 21 1928

\$20,000 DEvised TO NEGRO MISSIONS

John Hatcher Directs Estate
to Be Put in Trust for
Sister

Money Later Ordered to
Be Distributed Among
Institutions

The sum of \$20,000 for distribution among negro missions was bequeathed to the Bishop of the Trenton diocese of the Roman Catholic Church in the will of the late John L. Hatcher, Haddon Heights, which was admitted to probate yesterday by Surrogate George W. Whyte.

The will also makes bequests of \$5000 each to the St. Rose of Lima Church in Haddon Heights, and St. Michael's Orphanage Asylum at Hopewell. The estate is valued at \$30,000.

Hatcher, who lived at 1425 Prospect avenue, Haddon Heights, directs in his will that his entire estate is to be put in trust for his sister, Miss Mary E. Hatcher, of the same address, and

Church - 1928

Continued
from page 26, 1928

NEGRO CONVENTION APPRECIATES FINE CO-OPERATION HERE

G. J. Thomas, local pastor and host to the conference of Congregational Workers among the colored people, desires to publicly thank those who aided Wentz Memorial congregation in entertaining the recent council meeting. He writes:

"We are indebted to the whole city—white, colored, business men, merchants, bankers, manufacturers, teachers, doctors, lawyers, and every other profession for the encouragement and co-operation given. The delegates were most favorably impressed with what they saw of this city; and the fine spirit of friendship which exists between the races.

"The question was often asked, 'how can you entertain this convention with such smoothness, providing homes, giving free breakfast, lodging, outing, banquet, etc., without a hitch, anywhere?' My answer was: 'I did not do it; the city, both races, did it for me; and that is the spirit of Winston-Salem'."

"In addition to thanking the citizens for help given, we wish to thank the Journal and Sentinel for the publicity given, and the interest shown from day to day. The delegates were loud in their praise of our city press for the fine spirit of interest manifested and evidenced by the space given to the proceedings of the meeting each day."

Church - 1928
JOURNAL
MONTGOMERY, ALA.

C. M. E.

DEC 10 1928

NEGRO SESSION TO END SUNDAY

Bishop Brown and Others
Address Methodist
Conference.

The colored Methodist conference will close here Sunday. Saturday's program was of special interest to the delegates. Featuring the services Friday night was a sermon by Dr. R. O. Langford, connectional evangelist. The conference is being held at the C. M. E. church.

Friday morning's session was addressed by Bishop R. T. Brown who was addressed by the state president. The woman's Missionary society of the Central Alabama conference is holding enthusiastic and well attended meetings during the conference and reports indicate good work having been

accomplished during the year. Mattie Lee Mitchell, state president, is present and is presiding. The society that the church has made during the year due to peace and concentration who is also a leading civic and well on things of moment. He said that more can be accomplished by doing one or two things well than attempting everything. He appealed for support of the library and scientific drive at Miles Memorial college to meet the conditional donation by the general education board of \$2,500 provided a similar amount is raised. He called attention to the fact that the college is attempting to meet all the requirements of the state department of education and was building during the next spring a building for the teacher training department.

At this juncture Bishop R. S. Williams, D. D., of Augusta, Ga., senior bishop of the Colored Methodist Episcopal Church in America, entered and was recognized by Bishop Brown, who suspended business and announced his presence and the conference rose in a body to receive the visiting prelate.

Bishop Williams was accompanied by L. W. Mitchell, of Birmingham and Moses McKissick, connectional architect, who is building the present church in Montgomery, the best church in state, when finished, and Professor M. P. Burley, president of Miles Memorial college, Birmingham.

A collection was taken for the local church, to help in the struggle of congregation to pay for the building they are constructing. A total of \$501 was given by the visiting ministers.

At this point Bishop Brown introduced the following visitors: Bishop R. S. Williams, D. D., of Augusta, who expressed delight and happiness at seeing this evidence of progress and the serenity of the conference over which he presided 16 years ago. He said that this great church is a compliment to all the people of Montgomery. He said he noted with regret the absence of some of the older

men, those whose work and toil have helped to shape the course of things today and regretted the fact that the church was losing its grip upon the young of today and that there were not enough young men entering the ministry to take the places of the old men who are passing and warned the present ministers that the church of 10 or 15 years will be without ministers unless the young men are attracted and encouraged to enter. He said that something must be wrong somewhere and that it is up to you to find the cause and apply the remedy. Dr. L. W. Mitchell, Dr. V. L. Bailey and President Burley were introduced and each spoke briefly. The Woman's Missionary society of the Central Alabama conference is holding enthusiastic and well attended meetings during the conference and reports indicate good work having been

accomplished during the year. Mattie Lee Mitchell, state president, is present and is presiding. The society that the church has made during the year due to peace and concentration who is also a leading civic and well on things of moment. He said that more can be accomplished by doing one or two things well than attempting everything. He appealed for support of the library and scientific drive at Miles Memorial college to meet the conditional donation by the general education board of \$2,500 provided a similar amount is raised. He called attention to the fact that the college is attempting to meet all the requirements of the state department of education and was building during the next spring a building for the teacher training department.

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Church - 1928

TAMPA, FLA.

MAR 29 1928

Negro Churchmen Hold Meeting Here

Reports of various activities featured today's session of the East Florida annual conference of the negro Methodist Episcopal church, which opened yesterday at the church on Nebraska avenue. Bishop R. S. Williams, of Augusta, Ga., is presiding. The bishop is perhaps one of the most influential negro bishops in the United States. Last night's service was featured by an address by Mayor McKay and a response from Prof. W. A. Bell, of Atlanta.

Reports this morning showed that 18 new churches have been built during the year and the membership increased over one-third. The conference collections show thousands of dollars from missions, education and general purposes.

Some of the outstanding negro churchmen of the country are here for the conference, including Prot. W. A. Bell, Atlanta, Ga., secretary of the general conference; Dr George C. Parker, editor of the Christian Advocate, Jackson, Tenn. Dr. H. P. Porter, manager of a book concern, Jackson, Tenn.; Dr. J. H. Moors, secretary of missions, Holly Springs, Miss., and Dr. W. M. Womack, secretary church extensions Louisville, Ky.

Bishop Williams will preach Sunday morning at the church on Nebraska avenue and the pulpits of the various negro churches will be filled by visiting preachers.

mittee to which the matter was referred with power to act did not make a report.

The Rev. J. B. Lawrence, of Americus, archdeacon, gave a report of his work in the rural districts of Georgia. He urged that the church try to reach farmers of the state.

Rev. John Henry Brown, archdeacon of negro work, reported on accomplishments by the church for the education of the negro.

The work of the church army, a group of English evangelists soon to visit this section, was endorsed upon the suggestion of Rev. W. H. Harris, of Augusta.

Deputies to the general convention in Washington October 10th were chosen as follows:

Rev. D. C. Wright, Rev. J. B. Lawrence, Rev. J. A. Schaad, Rev. H. H. Barber.

Laymen: J. R. Anderson, George W. Urquhar, F. D. Aiken, George T. Cann.

Alternates: Rev. R. H. Tucker, Rev.

H. S. Cobey, Rev. C. C. J. Carpenter,

Rev. Robb White, Jr., Messrs C. E. Dun-

way, G. M. Jones, W. E. Williamson,

John D. Twiggs.

W. K. Miller, of Augusta, was elected chancellor of the diocese, Rev. J. B. Lawrence, Americus, registrar, and Rev. B. B. Russell, of Augusta, treasurer. The next convention will meet in Augusta April 10, 1929.

Savannah, Ga., Press.
Saturday, April 21, 1928

COLORED EPISCOPALIAN WORK IS OUTLINED

Archdeacon J. Henry Brown Makes

Interesting Report to Convention.

Always interesting, and one of the features of the annual convention of the diocese of Georgia is the report of the archdeacon for the colored work in the diocese, the Rev. J. Henry Brown, vicar of St. Augustine's church, Savannah. Archdeacon Brown has been actively at work in the diocese for ten years, and through frequent visits both North and South, has become nationally known not only among the negro constituency of the Episcopal Church but likewise to many of the white communicants whom he has addressed on many occasions. On Thursday morning he presented his annual report at the convention which was in session at St. John's Church, and he said in part:

"I have made over sixty visitations in and out of the diocese and delivered an equal number of addresses to both white and colored audiences since the last diocesan convention. These activities have brought me in contact with all kinds of people representing all schools of thought. The one thing I see more clearly every day is that the greater the economic pressure, the greater does our group need the support and sympathy of that white man who holds in his ivory hands the power, wealth and brain

of the world in which we live, more affiliating with the Methodist or work among its negroes was the least and have our being. Thank God I Baptist brethren, Ethel gathered conspicuous of its activities and that am not jealous, but glory in what together the children of her neighbor now it has the largest definitely in you have achieved through years of struggle and combat. Thank God school, taught them out of the negroes of any religious body or corporation in the United States by the hand of God to make looked up stray communicants. In mellow your hearts by our very St. Petersburg, Fla., another mission of colored people has been added to the diocese. While the negro congregations in the diocese appear standing still, if we take time to look around we find that 100, the Rosenwald Fund, \$30,000 and strength. Listed prominently among the subscribers to the fund is the general education board of the Rockefeller Foundation, which has pledged \$198,000. Virginia has do- read, write and think a little bit; you ought to feel that you have done a pretty good job.

If I plead for anything it is that you be proud of us as we are of you. When you think of the condition of our fathers, and then see what you have done for the son; civilized him, Christianized him in a measure, stood him on his feet so that he can read, write and think a little bit; you ought to feel that you have done a pretty good job.

It is not necessary that I give statistics regarding our work, that their objective is the planting and monies raised for the church's program and self-support, as those the land if we will build the church. items may be found in the journal. It may be of interest to you to know of the diocese. You may, however, that every men's club in the council indulge me as I endeavor to call plans to send money to the council as a nucleus for the Blackshear project. Our women, on the other hand, are raising money with which to educate, or, rather, train a worthy colored girl of the council at the Bishop Tuttle School, Raleigh, N. C., for Christian social service work.

You have learned of the addition of the Rev. George A. Barlow to our work, he being placed at St. Marys, Augusta. When the matter of the Fort Valley proposition is being considered by the finance committee of the diocese will you not kindly give some thought as to the advisability of electing a colored man as one of the trustees of the institution? The reason is, we would have some man of the race to interpret with authority the program of the institution and the plans and thereby seek to enlist their interest in a more practical way than is at present manifested by them.

The royal father was himself a head hunter, the chief of a tribe of head hunters. Once he stumbled on a mission conducted by the Holy Cross Fathers of the Episcopal Church in Mosoahambulum District, far beyond the borders of civilization. He was converted to Christianity. Then, like Abraham of old, he offered his eldest son to the white man's God. This son was Theophilus Momulu, prince of the blood, who was sent to America for an education and graduated with high academic honors at Harvard.

NEGRO RELIGIOUS FUND ADVANCING

Episcopal Church Lacks But \$93,000 of Reaching Goal in Negro Education Fund.

The fund of \$655,000 being raised by the Episcopal church for the American Church Institute for Negroes is within \$93,000 of its goal, according to a statement made this morning by Rev. J. J. Posey, rector of St. Augustine's Episcopal church, colored, of this city.

An article in the Spirit of Missions states that when the institute was incorporated the Episcopal church's

NEW YORK AMERICAN

OCT 10 1928

By CORINNE RICH.

Universal Service.

WASHINGTON, Oct. 9.—Out of all 20,000 bishops, priests and laymen here to attend the forty-ninth general convention of the Episcopal Church of America, no one is more universally revered than the Rt. Rev. Theophilus Momulu Gardiner, Bishop Suffragan of Liberia, Africa. He is the church's only negro bishop.

STUMBLLED ON MISSION.

Bishop Gardiner, whose last name was added for business purposes, is the son of a native king of the hinterland of Liberia, where cannibalism and slave traffic still are said to be practiced.

The royal father was himself a head hunter, the chief of a tribe of head hunters. Once he stumbled on a mission conducted by the Holy Cross Fathers of the Episcopal Church in Mosoahambulum District, far beyond the borders of civilization.

He was converted to Christianity. Then, like Abraham of old, he offered his eldest son to the white man's God. This son was Theophilus Momulu, prince of the blood, who was sent to America for an education and graduated with high academic honors at Harvard.

BARRED FROM HOTEL.

He studied for the priesthood, occupied a mission in the negro section of Harlem, and was advanced to the episcopacy.

Today Prince Momulu, now Bishop Gardiner, was barred from the public dining room of one of Washington's most conspicuous hotels—because of his color.

As he was entering the dining room, the management asked him to leave. Confreres, hearing of this, came to the rescue.

The Rt. Rev. Robert Eskine Campbell, Order of the Holy Cross, and Missionary Bishop in the African district in which Gardiner is suffragan, organized a private luncheon party of his own in Gardiner's honor, and had it served in a private dining room in this same hotel.

EPISCOPAL DIOCESE WOULD CO-OPERATE IN WORK OF NEGRO SCHOOL

Savannah, Ga., April 19 (AP)—The annual convention of the Episcopal Diocese of Georgia, before adjourning today, approved the recommendation of the Rt. Rev. F. F. Reese in his annual report that the diocese co-operate with the Atlanta diocese in the work of the Fort Valley high and industrial school for negroes.

No action was taken relative to naming an assistant to the bishop the com-

NEWS

NEW YORK
EVE. TELEGRAM

DEC 11 1928

COLORED BISHOP Plan Negro School in West Africa WILL RETURN TO LIBERIA

Dr. Patton Will Study Conditions on the Spot.

Made Last Public Appearance In City.
Rt. Rev. Thomas C. D. D., Bishop Of Diocese of E. Carolina Present.

This Mr. Rev. Theophilus Momor Gardiner, the Assistant Bishop of the Missionary Diocese of Liberia, Africa spoke at his first appearance in public before returning to Liberia, at St. Paul's Colored church last night. Bishop Gardiner when he was ten years old was taken by his father who was a Mohammedan priest, to the Mission school at Cape Mount to earn his letters. He learned more than letters, and that was the difference between the religion of his father and the Christian religion. He decided to continue his studies at the Mission school and to become a Priest in the church. While at the Episcopal Seminary studying for the ministry he was welcomed by members of his tribe and asked to come back to them to be their king. But he turned down that high honor to continue his work for Christ and His church.

Coming to this country to attend the General Convocation of the Episcopal church, he was asked by the National Council to make a visit to the colored work of the church in the Southland before returning to Africa. That was the mission which brought him to Washington last night. In the course of his sermon last night he brought in the history of his life. The church was filled to its capacity, many white people also attending.

The Rt. Rev. Thomas C. Darst, D. D., Bishop of the Diocese of East Carolina was also present and confirmed a class presented by the rector of the church, the Rev. J. B. Brown.

BROOKLYN CITIZEN

DEC 15 1928

Rev. Robert W. Patton Sails For Six Months Study Abroad

The Rev. Robert W. Patton D. D. director of the American Church Institute for Negroes which conducts nine industrial schools in various parts of the South for the education of Negroes under the auspices of the Episcopal Church, sailed yesterday on the S. S. Berengaria, with the Republic o

The Rev. Dr. Robert W. Patton Liberia, West Africa, as his ultimate destination. In Liberia Dr. Patton will institute for Negroes, which con-make an exhaustive investigation o ducts nine industrial schools in various parts of the South for the establishment there of a large in education of negroes under the auspices of the Episcopal Church, sailed of the Institute schools in the South, for the republic of Liberia, West Africa, yesterday. In Liberia Dr. Dr. Patton will spend several weeks Patton will make an exhaustive investigation of conditions, looking to the possibility of various parts of the South for the establishment there of a large industrial school planned along the lines of the Institute schools in the South. Africa, yesterday. In Liberia Dr. Dr. Patton will spend several weeks Patton will make an exhaustive investigation of conditions, looking to the possibility of the establishment there of a large industrial school planned along the lines of the Institute schools in the South. Africa, yesterday. In Liberia Dr. Dr. Patton will spend several weeks Patton will make an exhaustive investigation of conditions, looking to the possibility of the establishment there of a large industrial school planned along the lines of the Institute schools in the South. Africa, yesterday. In Liberia Dr. Dr. Patton will spend several weeks

"The object of such a school as we hoped to establish," said Dr. Patton, "is to investigate the possibility of maintaining one of is to train negro youth, both boys and girls, for useful occupations our institute schools in the Republic such as roadbuilding, carpentry of Liberia. The object of such a school bricklaying, farming, &c., for thes to train Negro youth, both boys and girls and domestic science and nursing for useful occupations, such as nursing for the girls. Whether or not road building, carpentry, brick laying, we shall establish such a school in farming, etc. for the boys and domestic science and nursing for the girls advisability and practicability of Whether or not we shall establish such such venture, after which what- a school in Liberia will depend first upon the advisability and practicability ever further steps are taken will result from the conferences necessary with the missionary department of the Church here in the United States." Whether or not we shall establish such such venture, after which what- a school in Liberia will depend first upon the advisability and practicability ever further steps are taken will result from the conferences necessary

Dr. Patton will visit not only with the Missionary Department of the Liberia but Sierra Leone, where the church here in the United States. In British church has extensive work among the natives; the Gold Coast, Nigeria, and in addition he will make several journeys with Bishop Campbell into the hinterland of the black republic. Dr. Patton expects to be absent from four to six months.

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Church-1928

Episcopal

Bishop Gardiner, Known In Harlem, Washington Victim

Washington October 10.—Wide discussion was heard today among the 20,000 bishops, priests and laymen attending the forty-ninth general Episcopal convention here of the barring from one of Washington's hotel dining rooms of the Rt. Rev. Theophilus Momulu Gardiner Bishop suffragan of Liberia, Africa, Harvard graduate and son of an African king. He is the church's only colored bishop and once occupied a mission in Harlem.

Bishop Gardiner, whose last name was added for business purposes, is the son of a native king of the Hinterland of Liberia, where cannibalism and slave traffic still are said to be practised.

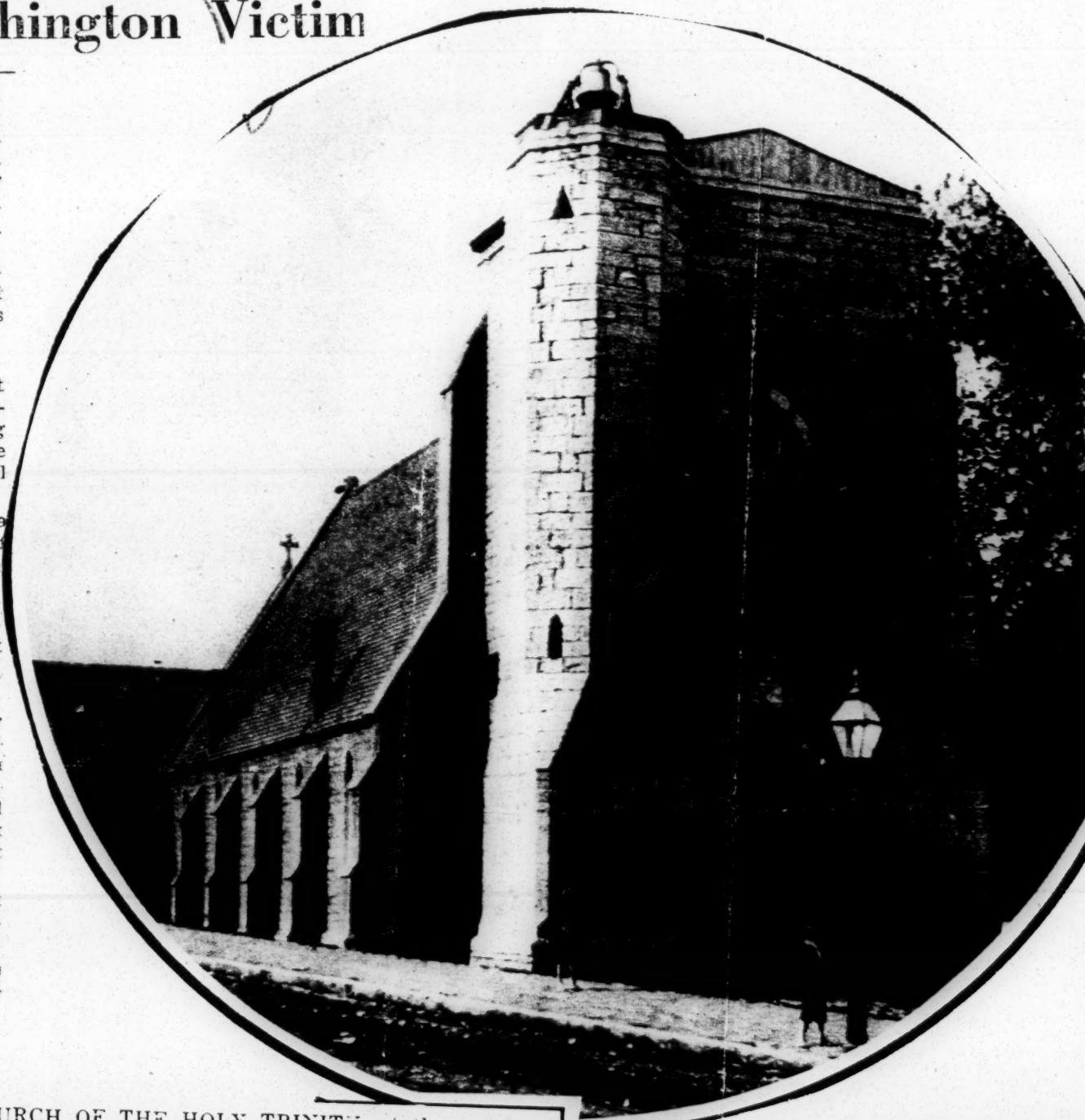
The royal father was himself a head hunter, the chief of a tribe of head hunters. Once he stumbled on a mission conducted by the Holy Cross Fathers of the Episcopal Church in Mesjabambulum district far beyond the borders of civilization.

He was converted to Christianity. Then, like Abraham of old, he offered his eldest son to the white man's God. This son was Theophilus Momulu, prince of the blood who was sent to America for an education and graduated with high academic honors at Harvard.

He studied for the priesthood and after his Harlem charge was advanced to the episcopacy.

As the Bishop was entering the dining-room, and asked to leave confreres came to the rescue.

CHURCH OF THE HOLY TRINITY, at the intersection of Sixth and Ewing avenues. This Episcopal church is considered a beautiful example of pure Gothic architecture. A steeple has been built on the tower since this picture was made. The corner stone was laid May 7, 1852. It was built by white people, but is now used by Negroes.



Church - 1928

Episcopal.

No Hope For Advancement In P. E. Church

**Dr. George F. Braggs Appeal In Living Church Answered
By Father Rahming Of Denver And Father Robert E.
Bennett of Philadelphia. American P. E. Church Must
Follow Lead Of Separatists In Africa, Thinks Father
Bennett.**

(By E. ROBERT BENNETT)

In the LIVING CHURCH (Protestant Episcopal organ) of July 28, the Rev. George F. Bragg, of Baltimore, with an eloquent letter, terse and concise composition, endeavors to reopen the question of Church extension among the Negroes by that Religious body.

Dr. Bragg makes no claim, the question is one of "honor." He states further "the matter is of significant importance to an insignificant minority. He declares it is of "more serious nature than Prayer Book enrichment or elimination."

As usual the appeal is backed by two striking and appropriate extracts from sources of first hand information.

One, the declaration of the Asbury Park Conference of Colored Church Workers, held in the year 1907, the other a statement from the late, lamented Archdeacon Pollard of North Carolina, who was expressly commissioned by church authorities to the South, visit the various dioceses and fields of labor and report his findings on the same.

Rev. Rahming Replies

The following week in the same periodical a feature article appeared, written by the Rev. Harry E. Rahming, colored priest of Denver, Colorado; anent the same topic, which was a strong, accurate, fearless, dignified presentation of facts, but the high light of which was the sad and resigned declaration.—

"We who love and serve the Church KNOW THERE IS NO HOPE."

Due credit must be accorded the LIVING CHURCH and its Editor for the publication of these articles, whereas the whole Episcopal Church stands indebted to Dr. Bragg and the Reverend Harry E. Rahming for continued efforts in an attempt to arouse its conscience.

But with Dr. Rahming the majority of Negroes as well as Episcopalians realize "THERE IS NO HOPE."

News From Africa

How different is the news coming out from Africa. While Negro Protestant Episcopalians in the United States are pleading and begging for recognition and advancement as they pleaded and begged for

the past forty or more years, without avail, the South African, which many are disposed to consider as lacking the essentials of courageous and virile manhood and action, are nevertheless pointing the way to solve, effectually solve, the ecclesiastical question of JUSTICE and EQUALITY.

Prophecy Is Being Fulfilled in Africa
And the strange thing about it is, FORMER NEGRO EPISCOPALIANS of the United States are in great measure responsible for its fulfillment.

In St. Michael's African Orthodox Church, Boston, Massachusetts, Sunday, September 11, 1927, a former Anglican priest, a pure blooded South African, in the person of Daniel William Alexander, was consecrated a Bishop in the Church of God and designated Archbishop with jurisdiction over the African Orthodox Church of the Province of South Africa.

Three Bishops

This bishop was consecrated by three bishops of the African Orthodox Church in America.

The Primate, the Most Reverend George Alexander McGuire, D.D., M.D., D.C., Chief Consecrator, assisted by the Rev. Rev. William Ernest Robertson, D.D., and the Rt. Rev. Arthur Stanley Trotman, D.D., bishops of the jurisdiction of the South and Auxiliary bishop of the jurisdiction of the North, respectively.

This consecration was no sudden or spasmodic eventuality. The South African had undergone a period of probation lasting three years.

So had his followers and co-workers in South Africa been under probation for three years.

In 1924 the first Synod of Clergy and lay delegates held in South Africa had duly elected him their bishop and empowered him to seek consecration at the hands of bishops having the Apostolic succession.

Negotiations were entered into with the primate of the African Orthodox Church in America, the Synod of South Africa accepted as a Missionary jurisdiction for three years on probation, and this period successfully passed, a Concordat signed of binding obligation, the culmination of the matter being the aforesaid consecration of the South African and his return to his native land to spread the African Orthodox Church among his brethren.

How The Work Has Grown

Archbishop Alexander gives these facts about his work in the province of South Africa:

"We began in October, 1924, with 450 members in six congregations, under three clergymen and two readers."

Statistics presented at the Synod of the South African province held in March, 1927, showed the increase to be 1403 members in the care of seven priests, two deacons and sixteen readers, distributed among fifteen congregations located in various parts of the Union of South Africa."

At the present time, August, 1928, the province of South Africa has increased its membership to 2537 members, two archdeacons, ten priests, seven deacons, twenty readers distributed in 24 congregations and preaching stations.

Millions To Draw From

The remarkable progress of this work in such a short period of time is not to be marvelled at for there are literally millions of people in the Mother land, Africa, to be drawn from.

These people are RACE CONSCIOUS and have DETERMINATION. Oppressed and handicapped as they are by alien governmental restrictions, yet they are in their own home-land. They have profited from experience, they know and realize "THERE IS NO HOPE" outside of their own strivings and activities for Ecclesiastical Autonomy and Ecclesiastical independence and pre-ferment so they have planted their own vine and fig tree. Ecclesiastically speaking, they are watering and GOD is granting them an overwhelming increase.

The Separatist Movement In Africa Not a New Thing

It will be interesting to all religious and church people of whatever denomination to know that this Separatist Movement in Africa is no NEW THING.

Writing in the pages of the Negro Churchman, the official organ of the African Orthodox, published in New York City, Archbishop Alexander gives a clear, lucid and highly informing resume of the Separatist Movement in Africa.

The Archbishop states:

"By 'Separatist' Churches is meant those which have broken away from European control and are of purely African origin.

"They are not governed by any recognized body from WITHOUT, nor do they CO-OPERATE in Federal or other duly constituted relationship with EUROPEAN or MISSION CHURCHES, but have THEIR OWN CONSTITUTIONS, altho most of them use the Book of Common Prayer in their worship.

The First Session

"The first session of which we have a record, is that of the Rev. Nehemiah Tile, a Tembu.

"He was ordained a Wesleyan minister in 1868, broke away from that body in 1884, and formed his own church, putting it under the pro-

tection of the Native Chiefs.

"At first it was called the "Ethiopian Church" but is now known as the "Tembu Catholic Church."

"In 1895 another Wesleyan minister, a native, the Rev. J. Mata Dwane, joined this Separatist Church, and soon became its leader, coming to the United States subsequently and affiliating it with the African Methodist Episcopal Church.

"When he returned to South Africa as superintendent appointed by the A. M. E. Church, his authority was challenged by a group of his members and a split followed.

"On his next visit to the United States the Conference of the A. M. E. Church failed to appoint and consecrate him Bishop of South Africa.

"He returned, and at Queenstown met the Rev. Mr. Gordon, new Anglican Dean of Pretoria, in the Province of the Transvaal, who told him that unless he received consecration at the hands of Bishops who traced their succession from the Apostles, no Episcopal Orders he might otherwise receive would be valid.

"Dwane thereupon entered the Anglican Church and was appointed a Reader, believing that eventually he would become a Bishop.

"Years rolled by before he was ordained a Deacon, and only in his old age, three months BEFORE HIS DEATH, was he ordained a Priest.

"His movement took the title of the "Order of Ethiopia within the Anglican Church", its present Provincial being Bishop Smythe, Warden of the Hostel at the Native University, Fort Hare.

Others Break Away

"In 1909 a group of members broke away from this "Order of Ethiopia within the Anglican Church" and formed the "The Ethiopian Catholic Church of South Africa", with the Rev. J. Cqamane as its first Bishop. Later on two other bodies seceded from the Anglican Church.

"The larger of these was led by J. M. Kanyane and took the title of "The African Church."

"Kanyane had been a Reader among the Anglicans, and being a Bapedi, he soon attracted a great following, insomuch that he was regarded as a menace by the Anglican Church.

"But his influence was so great that he was able to receive recognition for his Church from the Government, his being the first to receive this distinction.

"The 'African Church' as an independent Native Church free from European control was recognized by the late President Kruger by whose kindly assistance Mr. Kanyane received orders from the Presbyterian Church and has continued to administer his Church as 'Bishop'.

Separatists Spread By Leaps And Bounds

"Following these secessions the Separatist Movement spread by leaps and bounds affecting other Religious bodies beside the Anglican.

"The most important from such bodies is that led by Rev. P. J. Mzim-

ba, who is the founder of the "Presbyterian Church of Africa."

"He seceded from the United Free Church of Scotland in April, 1898, with 400 members on account of a dispute relative to the use of Church funds.

"He died June 25, 1911, leaving a strong Native Presbyterian Church, which at present, numbers 28 ministers and fourteen thousand members.

A Variety Of Names And Creeds

"A great variety of names is to be found among these Scots, but in this they are not different from other groups.

"Here are a few of their titles: African Catholic Church, African Church, African United Church, Church of Christ, Brethren of Christ, Natural Church of Ethiopia, Christian Apostolic Church in Zion (6,000 members), Pentecostal Holiness, African Methodist Episcopal Church (20,000 members), Ethiopian Catholic Church of South Africa, Cosmopolitan Church, Order of Ethiopia, Melchisedek King of Salem Church, United Ethiopian Church of South Africa, African Lutheran Church, African Congregational Church (8,000 members).

"Regarding their creed some of these hold that their teaching is identical with that of the Anglican or the Wesleyan, the Baptist, or the Lutheran as the case may be, while some of the others merely state that their teaching is partly Wesleyan and partly Baptist.

Causes of the Movement

"The Europeans state that the Natives are not inclined to disclose the REAL CAUSES of the Origin of these Separatist Churches, but this is not the fact, SINCE THE REASONS ARE VERY APPARENT.

"One reason is the question of STIPEND.

"A Colored Episcopal Priest gets from \$20.00 to \$35.00 per month SIMPLY BECAUSE HE IS COLOR ED, while the white Priest gets from \$150.00 to \$200.00 per month for doing the same work.

"NO PREFERMENT is given to the COLORED Priest, however learned, successful, or ambitious he may be. The BARRIER OF THE 'COLOI LINE' confronts him, and even in the matter of CALLING ON HIS BISHOP he is COMPELLED TO GO AROUND TO THE BACK DOOR while the white Priest ALWAYS ENTERS AT THE FRONT DOOR of the Episcopal residence.

"Again, since the various European groups have their distinctive National Churches, the NATIVES CLAIM THE RIGHT to have a purely AFRICAN or BANTU Church.

The Strongest Cause Of Dissatisfaction

"One of the strongest contributary causes, however, is the INDIFFERENCE AND MATERIALISM of Europeans in their RELIGIOUS LIFE AND CONDUCT, and the CONSEQUENT DISILLUSIONMENT OF THE NATIVES.

"This began with the influx of

Native labor to the larger cities and industrial centers.

"The white Missionary had been regarded by us Africans as representative of HIS ENTIRE RACE, and we had been led to believe that ALL white people were like our good fathers, — the Missionaries.

"But in the urban centers we began TO SEE the OTHER TYPE OF WHITE MAN in the employer of labor, the trader and the policeman whose outlook was entirely DIFFERENT and whose EXAMPLE was NOT WHOLESOME like that of the Missionary.

The Real Cause

"The Native religious secessionists have also RECENTLY ADVANCED THE ARGUMENT, and rightly so, that NOW, AFTER A CENTURY OF MISSIONARY WORK, THEY ARE EAGER AND COMPETENT TO SHARE IN THE WORK OF EVANGELIZATION OF THEIR BRETHREN WITHOUT WHITE INTERVENTION.

Underlying this Separatist Movement there is also an Economic Cause which is fostering ALL NATIVE MOVEMENTS AND AROUSING A GENERAL DESIRE TO UNITE FOR THE PROMOTION OF ALL THINGS FOR THE GENERAL GOOD AND WELFARE.

"Native helpers in Missionary work claim that the white Clergy remain in their comfortable homes and SEND THEM OUT TO PERFORM THEIR DUTIES, paying them very little for services rendered, but COLLECTING NEARLY ALL OF THE FEES THEMSELVES.

"This has created a suspicion in Native Missionary helpers that they are BEING EXPLOITED FOR THE BENEFIT OF THE CIVILIZED RACE, that they and their people meanwhile are BEING LEFT BEHIND in the general march towards MATERIAL PROSPERITY, and that even the strong arm of LEGISLATION IS EMPLOYED IN THE EFFORT TO REPRESS THEM ECONOMICALLY AND THUS KEEP THEM IN SERVITUDE AND SUBJECTION INDEFINITELY."

Same True Of West Indies

It is evidently seen from the above how the same Ecclesiastical difficulties and repressions are the lot of the brethren in South Africa, which the Protestant Episcopalians in the United States are called upon to undergo.

The same is true of the Anglican adherents of color in the West India Islands.

But the South African is facing the problem and battling it like a man and Christian.

Can the same be said for the Protestant Episcopalian of color in the U. S. A.?

The African Orthodox Church provides a way out of the difficulty. Here is a Church which is Catholic, Orthodox and Episcopal. It has the Apostolic Succession direct from the Ancient See of St. Peter, Bishop of Antioch, where the followers of Christ were first called Christians.

This Church holds its Seventh Synod in New York this September, where it will not only confer but LEGISLATE for its own government and polity. It will celebrate its Seventh Anniversary. What it has accomplished within these seven years

we shall release to the world in another article through the pages of the AFO-AMERICAN.

NEGR'S SHOULD COMMUNE LAST IN P. E. CHURCH

White P. E. Priest Also Suggests Special Pews For Colored Christians

FIVE POINTS MADE BY DIXIE RECTOR

P. E. General Conference Of Workers Hears Plea For Jim Crow Pews

BROOKLYN, N. Y., (Special) — "That in every church for white people some seats be marked 'reserved for colored people,' and that these seats be not in the gallery, except when the space is needed on special occasions."

"That the colored people of their own volition cheerfully conform to such arrangements, and also go forward to receive Communion after all white communicants have received."

These are two of the five recommendations of Rev. George W. Lay, white, son of a bishop born in Alabama of Virginia parentage — before the biennial General Conference of Church Workers in the Protestant Episcopal Church.

Sessions were held in St. Augustine Church, Rev. Frazier Miller, rector, sixty clergymen from all sections of the country heard the address, including Rev. John R. Logan, Rev. Edgar C. Young, of Philadelphia; Rev. E. Robert Bennett, Bishop Momulu Gardiner, of Liberia, Bishop E. M. Stines, of Long Island, Rev. W. B. Crittenden.

Heads Commission

Rev. Mr. Lay is founder and head of the church commission on work among Negroes and his "Five Points" are the result of a questionnaire which he sent to the Southern Bishops of the Episcopal Church, one white and one colored clergymen in all of the

24 Southern Dioceses.

Fears Separate Denomination

Dr. Lay then went to repudiate the idea of a separate denomination for colored people. He also disagreed with the colored clergy in their desire and claims for a Missionary Jurisdiction and Missionary Bishops. He averred such as being opposed to Catholic principles.

He did however desire to have colored men, both clergy and laity, represented in all church bodies. He desired to have the Negro's Ecclesiastical status recognized in full, and thinks it fair and proper that such should be done.

He wished to have Negroes represented in the Diocesan Councils, all departments of the Diocese, the department of Christian Social Service, in the General Convention and in the National Council of the Church at large.

COLORED EPISCOPALIANS SEEK GREATER VOICE

Associated Negro Press

NEW YORK, Oct. 17. — Serious and deliberate exception to some of the practices of the protestant

New York.—(ANP)—Serious and deliberate exception to some of the practices of the Protestant Episcopal Church in America was taken here this week at the triennial conference of colored protestant Episcopal Clergymen, at which last week at the triennial conference there were present some sixty dele-

ges, at which there were present some sixty delegates.

The triennial sermon, preached by the Rev. Edgar C. Young, Philadelphia, was remarkable for its outspoken note of dissatisfaction with the present conditions of the Negro constituency in the Episcopal Church.

The African Orthodox Church was lauded as a "racial church, with a racial appeal, which represents the religious aspirations of the new Negro."

"This church is here brethren, a Negro Episcopal Church with Apostolic succession," declared the Rev. Dr. Young. "It is gaining converts daily from the protestant ministry. Indian bishops can best

Episcopal ministry. Indian bishops carry Christ to the Indians, Chinese can best carry Christ to the Indians, Chinese and Japanese, and Negro bishops can best interpret Christ to their brethren. It is unfair to deny our sons proper representation in the episcopacy, as

Negro above all races of mankind represents the most fertile soil for religious seed. Suffragan bishops will not do."

"Five points," which were submitted for the consideration of the twenty-four white dioceses in the South, twenty-four white dioceses in the South, by the Rev. Dr. George W. Lay, were also a part of the conference program. These points were:

1. That the colored clergy and lay delegates be given in every diocese the same standing as the white ones. 2. That some way be devised so that some colored clerical and lay de-

puties shall be members of the synods.

3. That there be at least one colored member on each diocesan council and also in some of the departments.

4. That in every church for white people, some seats be marked "Reserved for colored people," and that these seats be not in the gallery, except when the space is needed for special occasions.

5. That colored people of their own volition cheerfully conform to such arrangements, and also go forward to receive communion after white communicants have received.

EPISCOPALIANS DEMAND GREATER VOICE IN CHURCH

NEGRO EPISCOPAL BISHOP TO VISIT IN MISSISSIPPI
Liberian Man, One of Few Colored Ecclesiastical Personages, to Come Here

Bishop Theodore D. Bratton of the Episcopal diocese of Mississippi, has arranged for a visit to Mississippi of one of the few negro bishops within the Protestant Episcopal church connection in the United States.

This is Right Rev. Theophilus Omolu Gardiner, of Liberia, in Western Africa, a suffragan bishop

The triennial sermon, preached by the Rev. C. Young Philadelphia, was remarkable for its outspoken note of Christianity. In a notice sent Rev. J. T. Jeffrey, pastor of the negro Episcopal congregation of St. Mark's, Bishop Bratton outlined the

following tentative schedule suggested for Bishop Gardiner's visit to Mississippi:

Okolona Industrial school and Okolona Industrial school and mission, November 16 and 17, St. Mark's, Jackson, November 18 and 19; St. Mary's, Vicksburg, November 20 and 21, and Mound Bayou mission, November 22 and 23.

Rev. Jeffrey and his wardens and vestry are planning for holding services commensurate with the visit

here from such an outstanding member of their race, of which due

and proper notice will be given.

Church - 1928

DETROIT, MICH.

Saturday night

JAN 7 - 1928

Negroes Pack Churches to Doors

And Buildings' Capacity Frequently Is Overtaxed on Sundays: Pastors Range From Well Educated and Able to Voodooistic Hypocrites

By H. O. Weitschat

(This is the sixth of a series of articles on Detroit's Negro problem. The seventh will be published next week.)

ON Sunday mornings in Detroit, Negroes by the thousands stand in lines, waiting to get into church. Sometimes they are turned away. They wander over to another place of worship for colored folks, and take their chances. Often, they do not get in.

The building and establishment of churches for the Negro populace has been on the boom since the great influx from the south began, some 10 years ago. So numerous are the places used for purposes of worship, that there is no accurate directory of them. They spring up in basements, houses, and stores.

More than half of the colored residents are enrolled in some church. Others, not enrolled, are itinerant worshippers. They change their spiritual diet to keep up their interest. Excluding the fly-by-night places, which pop up informally whenever a wordy organizer decides to set up a new church or a new religion, there are from 45 to 100 colored churches in Detroit and its environs, the exact number depending on what one considers a "church." The membership is estimated at approximately 45,000. The value of all this church property is said to exceed \$2,300,000, a figure that takes on grand proportions when one remembers that the common run of black folks don't have much money to spare after the rent and the grocer's bill is paid.

Hardly a large church exists which is able to accommodate the crowds who flock to its doors on the Sabbath, and this despite the fact that there has been much enlarging and rebuilding in recent years. One professional chart-maker has prepared a set of figures and curved lines showing that the Negro churches have seats for only 50 per cent of the enrolled membership.

The pronounced church-going tendencies of the colored people are explained in different ways. Says William T. Vernon, African Methodist Episcopal bishop of Michigan, Illinois, Indiana, Ontario and Bermuda:

"Enslaved for 250 years, under the lash from dawn to sunset, having no claim even to his wife and his children, the Negro, through all this age of bondage, never lost sight of God. He clung to his belief, when it seemed that circumstances might drive him to unbelief. That faith has been handed down through the generations. It is the faith that sends him to his church today, even when he is not sure that he will get inside."

Social service investigators submit that colored people flock to churches because in them they are certain of welcome. There they have no fear of discrimination. They meet their friends and neighbors in perfect freedom. Furthermore, some large churches, in the hands of capable pastors, give them more than spiritual

place. They offer education and entertainment.

Another set of observers will tell you that the church is the one place that offers sufficient emotional outlet for the primitive Negro soul. The Negro loves his singing and his ritual. He is drawn by anything that has to do with unseen forces. He gets a "kick" out of a good,ousing church service, and that is why he is willing to and in line on the chance of getting a seat.

THOUGH the roofs may not be large enough to cover all those who would attend, it cannot be said that there is any lack of variety in the kind of religion offered the colored man. Here is a table giving the number of churches of the various denominations, and the approximate membership:

Denomination	No. of Churches	Member- ship
Baptists	25	30,000
African Methodist Episcopal	6	7,000
African Methodist Episcopal Zion	3	2,000
Protestant Episcopal	2	1,600
Colored Methodist Episcopal	1	1,450
Seventh Day Adventist	1	950
Presbyterian	1	600
Roman Catholic	1	275
Congregational	1	225
Methodist Episcopal	2	200
Community-Non-denominational	1	600

This table does not pretend to be complete. Colored people are scattered through the Evangelical, Lutheran, Christian Science and other congregations. It has been estimated that the little one-man shows set up in dingy rooms by spell-binders adept in the art of working up the emotional characteristics of the more ignorant blacks draw 10,000 or 15,000 Sunday customers.

As has been stated, it is difficult to compile an accurate directory of the number of churches. The inter-racial committee, appointed by the mayor, credits the Baptists with 25 churches, whereas, the Detroit Baptist Union estimates its strength at 52. The Union's estimate of membership, however, agrees with that of the inter-racial committee, so it would appear that the only difference is based on opinion as to the type of an organization that may safely be classified as a church.

The Baptists, quite naturally, predominate, for they have taken the lead among the denominations in the south, and it is from the south that most of the new church goers came.

The largest church of this denomination, the Second Baptist, at times has reported a total Sunday attendance of 4,000.

IT is the so-called independent type of church, the one-man show in charge of a grafted or a fanatic, which causes gravest concern to the religious leaders of

General

the city's colored colonies. Its popularity gives some credence to the theory that a certain type of ignorant southern Negro prefers an emotional orgy to a solemn communion. The good that is done by these groups is generally doubted, and in some instances they have been denounced as forces of evil, being mere cloaks to hide the lecheries of the "pastor."

Moaning, groaning, and yelling, these modern voodooists profess to have visions of the great white throne, of angels, and of demons. They point to the throne that seems so clear before them, and urge the faithful to come near and touch of it, if they would be saved.

They have spasms of jumping and rolling, which may not be distasteful to those members of the congregation who go in for that kind of religion. This method of getting right with God is not entirely unknown to white folks. In fact, the Holy Roller form of Sunday exercise indulged in by small colored congregations is a faithful copy of the white original. Fantastic names are given their churches by these sons and daughters of hysteria. High honors are thrust freely upon the faithful. A dusky worshipper might walk in as plain Sam Jones, and come out after the morning or evening work-out, beaming with the conviction that he has been transformed into nothing less than a saint. Whatever else may be said about the racket, it seems to be a good money-maker.

Another excuse for the increase in the mushroom church is found in the southern darkies' longing for the old home atmosphere. Frequently, a small colony comes to Detroit from a town or district of a southern state. Either the churches here have no room for them, or the form of worship is not satisfactory.

They recall to mind some brother back home who was a pretty good hand at preaching. They rent a store or a house, send for the preaching brother—and Detroit has on its hands another church and another reverend gentleman garbed in clerical robes.

Bishop Vernon and others predict that the flighty and fanatic congregations will disperse and come into the fold of orthodoxy in due time. "It takes sunlight to cure miasma," said the bishop. "Mental development will cure these people of their weakness for barbaric forms of worship."

The hysterical brotherhood walks into only one reel of the film that portrays the religious life of the Negro in Detroit. There are other reels which bring to view thousands of Negroes attending well-ordered services in modern churches, pastored by men trained in theological institutions of high standard.

THESE newer church plants have gymnasiums, reading rooms, auditoriums, and dining halls. They are admirably fitted to serve as community centers. In these, the Negro is receiving cultural and physical development, along with his religion. A few of the more capable pastors are endeavoring to carry on, single-handed, an employment service that does much to relieve economic pressure. One pastor is credited with having found jobs for something like 3,000 colored men and women. His congregation numbers but 700.

There are colored clergymen in Detroit to whom the sideshow style of religion is distinctly offensive. One in particular, told the writer that, even though his flock did not rank high in numbers, under no circumstances would he resort to "Stidgerizing."

"You'll find that there is always a crowd at a circus," said this man. "The museum of art is not always crowded."

"The service that appeals only to the emotions, not to the mind, more often debases than it uplifts. I do not believe much in pulpit oratory. The truth, simply stated, is forceful enough to sustain any faith that is worth while."

"I do not deem it my mission to afford entertainment at Sabbath service. Those who flock to church for entertainment alone are likely to flock out again without

BANNER
NASHVILLE, TENN.
APR 13 1928

NEGRO MINISTERS HEAR LECTURES

The third meeting for the colored ministers of Nashville addressed by speakers from the Vanderbilt conference took place Thursday afternoon in Livingstone chapel, Fisk university. The largest meeting of ministers and students of the week was held. The large attendance and the pointed questions asked are evidence of a deep interest in the gatherings. Six denominations were represented in the audience Thursday by leading clergymen of these churches.

Dr. Abe Cory brought a mass of first-hand information from his recent travels in regard to the present situation in Russia. He expressed great faith in the experiment now taking place in that country.

Dr. Charles L. Goodell thrilled the audience with his strong appeal for personal evangelism. He believes the times are ripe for a new awakening in the churches if the ministers will meet the challenge.

The meetings will continue at Fisk next Tuesday, Wednesday and Thursday afternoons.

having absorbed one iota of religious truth. It may be a good way to attract crowds. But crowds, lacking a serious purpose, don't interest me. The acquiring of true religion is a gradual development, just as is the acquiring of an education. It does not come as a flash from the blue. I like to think that the members of our church, though not so large in numbers, are steadily advancing toward a high religious level. This level I can describe best by saying it would leave a man on Monday in the same state of mind as he was on Sunday, 't the hour of worship."

Here we have a standard of church policy as conservative as anything found among white people.

Recognition of the strong influence which may be wielded by the clergy in smoothing the differences between races has provoked some searching inquiry concerning the qualifications of colored ministers. Even though the voodoo element is left out, there is still much to be desired among those in charge of some of the large and well established churches, according to some investigators. They deplore the fact that not more than 20 per cent of the clergymen are college-trained.

WITH all respect for the college-trained investigators who root for college-trained clergymen, it must be remembered that the home-spun Negro pastor of the highest type has been responsible for much of the success of his church. He has developed his own following, and not until a new generation of properly educated preachers is brought out, can there be any thought of deposing him. His congregations, in the first place, would not see him go. They regard him as their leader in material as well as spiritual affairs. They have a natural liking for his camp meeting ways. He knows his people, perhaps better than a polished product of the seminaries would. Some day, he will be in the discard. His standing now is such that congregations frequently go into revolt when a higher dignity of the church attempts to switch pastors on them.

There is one of this type who has made marked progress in the building up of one of the larger churches.

Measured by the standards of the seminaries, he doesn't qualify. He likes his chewing tobacco, and it is said of him that he can hit a cuspidor 10 feet from the pulpit, during the course of a sermon.

But his people are loyal. They give freely of their meager incomes to help him in his building program. A pastor with a few degrees after his name certainly would not chew tobacco, at least during a sermon. Would he hold the congregation together, as this veteran does?

There is a shortage of properly trained young ministers. Some of the churches put ambitious laymen through long periods of home study before they ordain them. Others do not exact such strict requirements.

erect a synagogue. This congregation, according to the report, was to be in charge of two negro rabbis, David Lazarus and Caino Stifom. The New York congregation was in charge of Rabbi Mordecai Hermens.

Are there any colored Jews?

Monroe N. Work, editor of the Negro Year Book published at Tuskegee Institute, Ala., says there are negroes in the United States of the Hebrew or Jewish faith. In 1925 there was considerable discussion in the New York papers relative to negro Jews whose temple B'nai Abraham was located at 134 West 133rd street. It was also reported that year that a congregation of 300 colored people in Chicago was planning to erect a synagogue. This congregation, according to the report, was to be in charge of two negro rabbis, David Lazarus and Caino Stifom. The New York congregation was in charge of Rabbi Mordecai Hermens.

improvement clubs asked me now I would feel if I lived where they did. I answer without hesitation that I would not oppose the college. I have lived for 30 years within one block of a negro settlement which I pass daily and I have never felt any inconvenience arising therefrom. As is the case of the neighborhood on the Parkway — the colored people were there first with a large negro church in their midst and we have never given their presence a thought. Bishop Gailor lives even nearer than we do and has evidently not been inconvenienced for he told me before leaving for Palestine he had written the Planning Commission supporting the proposed location of the college.

When people think of a negro family they have in mind a ramshackle ark, a lot of dirty children and a yard full of tin cans and refuse, but it is not such families a college will attract.

Dr. Fuller made the point that the college would be a convenience to the white people because students from the college would be available as servants in white families not too far away. The spokesman of one of the clubs said they had not the means to employ servants. That may be true as to full time servants but if the college is established I feel sure many of them will employ these students on part time.

Soon after we were married we had a servant who was a student at LeMoyne and whose compensation consisted mainly of board and a room over the stable. The service we received was such that our opinion of the effect of education for negroes underwent a profound change.

The improvement clubs have had their day in court as they had a right to have and I sincerely hope they will now pledge themselves to support the authorities in whatever course they decide to be best for the city. Yours truly

BOLTON SMITH.

OBSERVER

MAR 11 1928

competition coming from
printers outside the state. It is
sincerely hoped that the bill will
become law permitting the state
to take over the responsible duty
of doing its own printing and pro-
viding text books for the children at
actual cost thereafter.

Respectfully,
S. L. ROBINSON.

WILL MEMPHIS PERMIT THE ESTABLISHMENT OF A NE- GRO COLLEGE.

To The Commercial Appeal:

Allow me to thank you for your editorial of this morning about the location of the Negro College. It sounds a clear and high note. Do we want the college? If we do it must be placed somewhere and in our present state of mind on such matters there will be protest from some source. The Glenview and other improvement associations are composed of good citizens who wish to better their local conditions and being good citizens it is unthinkable they would not rather submit to inconvenience than prevent the establishment of this college. This is the way of life — everything is a choice — no one can have absolutely their own way. A flat was built just south of our house which cuts off the summer breeze and in winter gives us a lot of soot. When we built we were in a quiet neighborhood. Now trucks as big as a house rattle by shaking the house and the noise from autos has made the place anything but quiet.

After I had spoken in favor of the proposed site for the college, the president of one of the im-

ment or for a more serious effort to secure material out of which to build programs.

Bishop Manning, announcing a great meeting to be held in New York, on March 12, on behalf of the American Church Institute for Negroes, said:

"While the nine schools and one college of our American Church Institute are appropriately located in southern states, the work of these schools is national in scope. We are as deeply interested in these schools as are the southern people, for the large colored population of Harlem (New York City) constitutes it the largest Negro city in the world. It has often been said, and is true, I believe, that there are more colored people connected with the Church in the Diocese of New York than in any other diocese, north or south."

We are all familiar with the problem that the large unabsorbed immigration of the last few decades has placed upon our nation, but not so familiar with the religious problem that they present. These foreigners, separated from the churches of their early training, lose touch with all religion and with God. It is a problem that is found in every parish.

Our National Church is doing a sort of field work, trying to stimulate its people to an undertaking of their responsibility to those foreign born Americans. No officer, either in New York or Washington or Sacramento, can make these people American Christians. Only we, the private Christians, can do this, and the officers of the national Church can only try to stir us up to the work and teach us to do it. This is part of the program of the Church.—San Joaquin Diocesan Bulletin.

In San Francisco last year the children who contributed most in their

Easter offering were the Chinese chil- pence into the offertory and expect to dren at the True Sunshine Mission. come out on the other side a vicar, two This fine mission under Rev. Daniel handsome curates and a peal of bells. Wu, who has been there since 1913, is, Somehow we expect a thing to happen; with its branch in Oakland, our only but it does not happen until somebody work for Chinese in the United States does it.—The Bishop of London.

—in continental United States, at least. (Hawaii and the Philippines

"Exploring the Possibilities of Mem- bership" is the title of a little pamphlet published by the Girls' Friendly Society, 15 East 40th Street, New York. It contains five sets of ques- tions for discussion, and four "tests" of reactions and opinions, for amuse-

Church-1928

BANNER
NASHVILLE, TENN.

JUN 26 1928

NEGRO MINISTERS MEETING AT FISK

Both White and Colored
Leaders to Address
Assembly.

Negro ministers of Tennessee and adjoining states opened their third annual interdenominational conference at Fisk University Monday night when Bishop L. W. Kyle of Winston-Salem, N. C., bishop of the third episcopal district of the A. M. E. Zion church, addressed them on "The Pastoral Office of the Minister."

The conference will extend through Friday afternoon. During the week leading white and colored teachers and ministers will deliver a series of lectures dealing with Negro problems. Displays of religious publications for various branches of church work have been arranged in addition to the lectures and group meetings.

Among the outstanding speakers at the conference are Henry M. Busch, assistant professor of group work in the school of applied social sciences at Western Reserve University at Cleveland, O., who will speak on "The Educational and Recreational Work of the Church"; Warren H. Wilson, secretary of town and country work of the Presbyterian Church, U. S. A., New York City, whose topic will be "The Rural Church"; Vernon Johns, Negro director of the Baptist educational center in New York City, who will speak on "Christianity in the Light of Modern Life," and A. Clayton Powell, Negro minister of the Abyssinian Baptist church in New York City, who will speak on "The Minister in His Pulpit."

Meetings begin at 8:30 o'clock each morning and continue through the day. The night meetings open at 8 o'clock with a musical program.

FISK CONFERENCE OF PASTORS CLOSES TODAY

The closing session of the negro ministers' conference being held at Fisk University in connection with the rural pastors' school at Vanderbilt, will be held at 3:30 o'clock

Thursday afternoon in Livingstone chapel. Speakers will be Paul Harris, secretary of the council on prevention of war, on "Hot Spots in World Life and Ways to Cool Them Off;" Bishop W. P. Thirkield of Chattanooga on "Worship in a Local Church," and Dr. Charles Welch of the Louisville Fourth Presbyterian Church on "The Minister as a Prophet."

INTERNATIONAL EDUCATION COMMISSION MEETS

CLEVELAND, Ohio, Dec. 27.—The International Educational Commission met in this city at the Cleveland Hotel this week. The Commission is the result of a merger of the International Lesson Committee organized 56 years ago and the Education Committee of the International Council of Religious Education. It determines all lesson material to be used in all Protestant churches.

Drs. A. M. Townsley of Nashville, Tenn., and Jas. W. Eichelberger, Jr., of Chicago, of the National Baptist and the A. M. E. Zion Boards respectively were placed on the Central Committee to which all other committees report. Other race members present were: Drs. J. T. Brown and S. N. Vass of Nashville of the National Baptist Board, and Dr. J. A. Martin of Nashville of the C. M. E. Church.

NEW YORK WORLD

DEC 19 1928
Negro Churches Grow
Rapidly in the North

From The World's Bureau
Special Despatch to The World
WASHINGTON, Dec. 18.—A Census

bureau bulletin issued to-day shows a large increase in the number of Negroes in the north, east and west \$86,809,970 in 1916. This item includes any building used mainly for

In New York State the number of Negro church organizations increased from 286 in 1916 to 352 in 1926, and the membership from 49,058 to 119,529. There was a pronounced increase in Massachusetts, Rhode Island, Connecticut, New Jersey, Pennsylvania, Ohio, Indiana, Illinois, Michigan and Pacific Coast States.

The report points out that there were in the United States, in 1926, 42,585 Negro churches with a membership of 5,203,487, as compared with 39,592 churches and 4,602,805 members in 1916. The value of church edifices in 1926 was \$205,782,628, as compared with \$86,809,970.

It is inferred from the report that the Negro migration started during the World War is still going on. It is estimated with ten years previously by United States department of commerce announces. The figures, which include church buildings, show that in 1926 had a membership of 5,203,487, as compared with 39,592 churches and 4,602,805 members in 1916. The total for 1926 is made up of 24 exclusively colored denominations with 36,505 churches and 4,558,795 members, and 6,080 churches with 644,692 colored members in thirty white denominations. The corresponding figures for 1916 are 19 exclusively colored denominations with 34,258 churches and 4,070,286 members, and 5,834 Negro churches, with 532,515 members in 21 white denominations. Two of the denominations reported at the census of 1916, composed exclusively of colored members, have gone out of existence. The data for both census periods relates to churches composed entirely of Negro members, and the membership reported does not include Negro members belonging to local white churches.

At the census of 1926 the total expenditures were \$43,024,259 as compared with \$18,529,827 in 1916. Under this item are included the amount expended for salaries, repairs, etc., for payments on church debt; for benevolences, including home and foreign missions, for denominational support, and for all other purposes.

The value of church edifices in 1926 was \$205,782,628, as compared with \$86,809,970 in 1916. This item includes any building used mainly for the Negro Organizations in the United States, Florida, which had 2,093 negro religious organizations, a decrease of 1,000 with ten years previously, as announced by United States department of commerce announces. The figures, which include church buildings, show that in 1926 had a membership of 5,203,487, as compared with 39,592 churches and 4,602,805 members in 1916. The total for 1926 is made up of 24 exclusively colored denominations with 36,505 churches and 4,558,795 members, and 6,080 churches with 644,692 colored members in thirty white denominations. The corresponding figures for 1916 are 19 exclusively colored denominations with 34,258 churches and 4,070,286 members, and 5,834 Negro churches, with 532,515 members in 21 white denominations. Two of the denominations reported at the census of 1916, composed exclusively of colored members, have gone out of existence. The data for both census periods relates to churches composed entirely of Negro members, and the membership reported does not include Negro members belonging to local white churches.

MADISON, WIS.

DEC 19 1928

Report Shows State Has 19 Negro Churches

Wisconsin has 19 negro churches with a total membership of 3,699, according to figures announced by the department of commerce at Washington.

These figures are from the census report of Negro churches in the United States, showing the number of churches, expenditures, membership, and value of church edifices. Wisconsin's 19 churches are an increase of nine over 1916, the year preceding the last preceding census. The 1916 membership was 575. During 1926, the report showed, expenditures of the Wisconsin Negro churches totaled \$60,404. The total value of this church property was \$300,900.

New York Colored Churches

Property 11 Millions in 1926

COLORED DENOMINATIONS HAVE

4 1/2 MILLION; WHITE, 644,000

WASHINGTON, D. C., December 19, 1928.—The Department of Commerce announces that, according to the returns received, there were in the United States in 1926 42,585 churches, with a colored membership of 5,203,487, as compared with 39,592 churches and 4,602,805 members in 1916.

The total for 1926 is made up of 24 exclusively colored denominations with 36,505 churches and 4,558,795 members, and 6,080 churches with 644,692 colored members in 30 white denominations. The corresponding figures for 1916 are 19 exclusively colored denominations with 34,258 churches, with a colored membership of 5,203,487, as compared with 39,592 churches and 4,602,805 members in 21 white denominations. Two of the denominations reported at the census of 1916, composed exclusively of colored members, have gone out of existence.

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The value of church edifices in 1926 was \$205,782,628, as compared with \$86,809,970 in 1916. It does not include buildings hired for religious services or those used for social or organization work in connection with the church. There were 352 colored churches in New York which spent \$2,048,710 in 1926. The value of these church

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The value of church edifices in 1926 was \$205,782,628, as compared with \$86,809,970 in 1916. This item includes any building used mainly for religious services, together with the land on which it stands and all furniture and furnishings owned by the church and actually used in connection with church services. It does not include buildings hired for religious services or those used for social or organization work in connection with the church.

Church - 1928

N. C. Educators Form Organization To Study Religious Problems

Greensboro, N. C., May 7.—The North Carolina Conference on Religious Education in Negro Schools grew out of a unique conference which has been held at Bennett College for Women this week. For the first time in history principals, presidents, professors and interested persons have met representing Negro schools and colleges all over North Carolina, for discussion of vital problems in connection with the question of religious education. Prominent among those taking part in discussions were Dr. S. G. Atkins, president of the Winston-Salem Teachers College, N. C. Newbold of the Department of education at Raleigh, Dr. W. S. Turner of Shaw University, and Harold Trigg of Winston-Salem. Dr. Edmund Soper of Duke University honored the conference with his presence and expressed his interest in the problem. Dr. Harrison S. Elliott of Union Theological Seminary, New York City, was chairman of the conference, and contributed in no slight degree to its discussions.

The two days were given over to discussion of questions of general interest: consideration of the ways in which the situation among students is different today compared to a few years previous; what really are the religious and moral questions confronting students; the restlessness resulting from compulsory religious services plus the loss of religious appeal. Dr. Elliott is quoted as saying: "The type of education which puts

its emphasis upon religion and is related to conduct fails to appeal to students. Talking propositions to them is not enough. Certain intellectual questions are baffling them. In short, the students in their general education are bringing other means to bear upon questions with freedom and they show a desire to attack the question of religion with more frankness and more earnestness." Proposed solutions of this problem were offered, including such ideas as that of student conferences in regard to the situation, convincing the student that in all activities this attitude must be developed and not solely in religious services, the binding of faculty members not simply to defend religious rules but to show by their lives, counsel, and personal help that their belief is well founded and personal. Conditions under which an adequate Christian experience develops on a campus drew forth a number of expressions from the delegates. The relation of Christian experience to the life of the student and the possibilities of greater varieties of worship services on the campus were also given allotted time, but the question which called forth the most heated discussion was one usually tabooed, namely, the whole problem of the relationship of men and women on a college campus. The whole problem of sex in its all pervasive influence on life was opened up for the view of the delegates by Dr. Elliott, in both its psychological and tell the power of acts which obliterate

biological aspects. All discussions were conducted as open forums, and many delegates expressed themselves forcefully. In addition to the school men present, three representatives of the Y. M. C. A. were present, W. C. Craver, of the National Council, R. W. Bullock, Boys' Work Secretary, and C. L. Harris of the North Carolina Y. M. C. A.

The officers of the newly-formed organization are: Dean Turner of Shaw University, president; Harold Triggs of Winston-Salem, vice-president; L. R. McKinney of Brick Junior College, secretary. An executive committee composed of seven members and two ex-officio members is as follows: S. G. Atkins, of Winston-Salem Teachers College, Dean Grimes of A. & T. College, J. Hawkins of Fayetteville State Normal School, C. Elder of Durham, David Jones of Bennett College for Women, Professor Gould of St. Augustine, and Professor Shute of Johnson City, Tennessee. W. A. Robinson of Raleigh and W. C. Craver of New York City are the ex-officio members.

THE KINGDOM COMES

The essential unity of the Christian message, applying to all social classes and color, has been demonstrated by these Methodists. They have held high this particular torch of Christian idealism and given it contemporary interpretation. They have insisted it will save the world where measures called less idealistic have brought only blood and warfare. It would be missing a vital part of the conference not to stress its faith that Christian idealism is the practical salvation of nations.

In the first place it has brought the nations here, so far as the Christian spirit and its proclaimers are concerned. It has brought at least 100 delegates from thirty-four nations outside of the United States. It has presented a picture of Americans sitting beside Koreans, Chinese, Japanese, Italians, Germans, Negroes, Indians, Filipinos, Argentinians and Burmese, and all singing together under a Christian banner, and, for convenience sake, in the English language.—The Star.

The foregoing, part of a news story about the general conference which adjourned in Kansas City Tuesday, in both its psychological and tells the power of acts which obliterate

General.

ate differences. It is impossible to Front Line Sunday School Building and in giving ocular demonstrations of modern methods. The thousands that make up this Summer Sunday School of Methods have journeyed from the four corners of the United States to spend the five days in intensive study.

Bible Study Hour

The key to the Congress, as demonstrated during the nearly quarter of a century that is has been in operation, is the Bible Study Hour, beginning at 8:00 a. m., and lasting until 9:00. This gathering of young people, which is meeting in this city for the first time in the history of the organization, is being given a hearty welcome and a royal reception.

Special Train

The Official Congress special train arrived Wednesday morning at eight o'clock, bringing the South Texas, Louisiana, Alabama, North Georgia and West Florida, with the Tennessee messengers, but prior to the arrival of the Official Congress Special, messengers had begun to come in from California, Colorado, North Texas, Oklahoma, Missouri and the far West. All night Tuesday, special parties were alighting from the trains reaching the city, and by noon Wednesday, just two hours after the official opening, the Congress Secretary stated that thirty-two states were represented in this 1928 gathering.

At ten o'clock the Rev. J. P. Robinson, D. D., of Little Rock, Arkansas, wrapped on the pulpit stand with a lead pencil, and the Congress' vast assemblage came to order. He declared the Congress opened, and after a fervent prayer, the machinery began to function. Full instructions for the entire week, or rather the five days were handed out. Departmental conductors, special instructors and a team of workers submitted their plans and secured the approval of the body as a whole.

Get Acquainted

Thirty minutes were given in the midst of the opening session for a "Let's Get Acquainted" period. People shook hands, they told each other their names, they told where they were from; from that moment on, there were no strangers at the Congress. The secretary's slogan, "I Want To Shake Hands With You At Louisville" brought results. People from the city, the village, the hamlet, the metropolitan centers and even the educational institutions of note, shook hands with the Congress secretary. The following conductors were then assigned for the week:

Teacher Training, J. A. Sharpe, D. D.; Metokas, R. M. Reddick, D. D. S., J. W. Welch; Galatas, Mrs. L. B. Fouse, Miss E. King; Advanced Teachers, J. P. Eugene, W. M. McIntyre; Primary Department, G. P. Baker, L. E. Brown; Intermediate Department, E. D. Tucker, Mrs. Clara James; Department of Music, H. B. P. Johnson, Mr. N. S. Landis, Mrs. J. W. Nurse; Superintendents, Mr. H. W. Russell, Prof. W. H. Fort, Mrs. E. W. White, Prof. H. F. Jones; Layman's League, H. B. P. Johnson, R. McCorkle, L. Landers; B. Y. P. U., Rev. T. B. Livingstone, D. D. F. Marshall, G. W. Millsaps, Mrs. Marie Tansel; Cradle Roll, Mrs. Idella Hardin; Home Department, Rev. L. A. McIntyre; Bible Study, Ernest Hall, D. D.; National A. F. Cadet, S. S. Jones, General; Ministerial, D. E. Over, D. D.

Flying Squadron

The biggest day of the entire week is planned for Sunday, June 10th. They will start off at an early hour with a flying squadron, visiting the

S. S CONGRESS STUDY 12 POINTS AT KY. MEETING

Young Church Workers In 23rd Annual National Convention

BIG PARADE SUNDAY

Mammoth Mass Meeting Scheduled To End Ses- sion

LOUISVILLE, KY.—Twelve Themes affecting the present and future status of the religious life of the young people of America, are being discussed here at the twenty-third annual session of the Sunday School Congress that opened in this city Wednesday morning, June 6th.

Five days will be spent in explaining and handing out the recipe of

Sunday Schools of every denomination, inviting them to participate in the parade at 2:00 p. m. and in the Mass Meeting at 3:00. Then there will be a National Model Sunday School conducted on the front line Sunday School idea, where denominational helps will be demonstrated for the several departments. A National Sunday School Congress sermon is to be preached by the Rev. J. C. White, D. D., of Columbia, S. S.

Big Parade

The parade is to be formed in two grand divisions, each division headed by a marshall and mounted officers, one forming in the eastern part of Louisville and the other in the western section. They are to meet at Walnut and Tenth streets, where the two divisions will combine, making a mammoth demonstration and a line of march that will traverse the principal streets of down-town Louisville and march in to the Jefferson County Auditorium.

The Congress secretary announced that the official Sunday School Congress Band that he has brought from Nashville will lead the parade. Two local bands will augment the music feature for the Sunday demonstration. The various organizations locally, will be headed by chairman of the local committee, then the Sunday School children from Louisville are to fall in, the organized classes from the nation, then comes the local Congress Chorus led by the chorister; next to this will be the visiting messengers, or out-of-town ministers, the Louisville Boy Scouts, the Uniform division of fraternal organizations. This city has promised to close up shop, so to speak, during the afternoon and empty itself into the Jefferson County Armory for the mass meeting, which will feature jubilee songs, inspirational and spiritual melodies.

Diplomas

At the afternoon meeting diplomas will be awarded from the Teacher Training Course, the Correspondence Course for ministers and teachers; the National and State Prize Banners will be given out to the winners, and a resume of the week's work will be presented by the heads of the various departments. Then the services Sunday night at the various churches will wind up the 1928 session, and will write Finis on the scroll.

MEMPHIS

TENNESSEE

JULY 1 - 1928

NEW NEGRO CHURCH IS UNDER CONSTRUCTION

First Unit of \$100,000
Structure Is Begun Here.

Construction began last week on the first unit of a \$100,000 church building at the corner of McDowell Street and Walker Avenue, to

house the Metropolitan Baptist Church for negroes.

The new building, which will be one of the most modern negro churches in Memphis, will replace the old church at Fourth Street and Vance Avenue. The first unit will cost approximately \$35,000. The building will be finished as money is raised. Funds for the first unit have already been subscribed, according to the Rev. Dr. S. A. Owen, pastor.

The structure will be of brick and steel construction.

T. A. Moore and B. J. Washburn are the contractors.

Plans were drawn by H. Taylor.

450 MINISTERS ATTEND ANNUAL HAMPTON MINISTERS CONFERENCE

Church And World Problems Vividly Discussed By Eminent Theologians From Various Sections

Of The

Hampton, Va., July 2—The fifteenth annual Hampton Institute Ministers Conference was held here last week from June 25 to 29, with ~~an attendance of 415 ministers~~ ~~and~~ ~~an attendance of 415 ministers~~ representing sixteen and sixteen denominations. The meeting was the largest attended in the history of the conference, the number at the sessions exceeding ~~by 85 the number~~ ~~of 60 in~~ attendance last year. It is closed as the best conference from the stand-point of general interest.

The conference lecturers were Dr. James Hardy Dillard, president of the Jeans and Slater Funds, Charlottesville, Va.; Prof. Arnold F. Gregory, professor of Theology, Talladega College, Talladega, Ala.; Dr. William P. Hayes, pastor of Mt. Olivet Baptist Church, New York; Dr. P. O'Connell, professor of History, Morgan College, Baltimore; Rev. Milton T. Stauffer, secretary of the Foreign Missions Conference of North America, New York City; Dr. Floyd W. Tompkins, rector of the Church of the Holy Trinity, Philadelphia; Prof. Harry F. Ward, professor of Christian ethics, Union Theological Seminary, New York City, and Dr. Charles H. Wesley, professor of History, Howard University.

Following the annual supper Monday evening the conference opened with the annual sermon by Rev. William P. Hayes, D. D., of New York.

The difficulty of religious harmonization was depicted in two conceptions of the church by Rev. Hayes in his sermon. His topic was "The Church and Its Task for Tomorrow." He took his text from Revelations 3:8.

"Are we prepared to throw out a challenge to organized religion," he queried, after declaring that the great question of the day was not what caused religion to be brought to the fore, but rather how the church can capitalize this new awakening.

He visualized two conceptions of the church today. One traditional; the other modern. The former regards the church as a storehouse for traditional creeds, as strictly a place of worship. The latter regards the

church as a medium of service with its chief business as that of bringing the "Gospel of Christ to all." With these two diverging conceptions of the church, he pointed out the obvious difficulty of harmonization.

Before the church can do what it should, he expressed the opinion that it was forced to find out what is expected of it. Continuing, he said, "The message must be the fundamental thing in the church—and the Gospel of the Nazarene is the message needed."

The potency of the Gospel, alone keeps it from being dulled by constant repetition, he said, if presented with deep conviction by the proponent. The world, he continued, with all its scientific achievements and wonderful accomplishments still needs to be taught the Gospel of Christ.

He characterized the task of the church of tomorrow as being to insist on adequacy of the Gospel, as a solvent of social problems, an arbiter between labor and capital and as the answer to the race problem.

"A very careful survey of both rural and urban districts shows that the church in the country and city is under criticism." Dr. Charles H. Wesley, Ph. D., of Howard University, told the four hundred ministers of the conference at the close of the second day's session.

Dr. Wesley spoke on "The Challenge to the Negro Church." The ministers themselves, he said, are criticizing the church, demanding more adequate equipment to work with, in emphasizing the fact that the city and urban church is under criticism.

The laymen, he said, are dissatisfied and are asking for more adequately trained ministry. Then referring to youth, he said: Youth calls for more tolerance and breadth of vision. Everywhere rural and urban, the challenge is given. Humanity has struck its tends and is on the march.

The speaker envisioned a new day for the church. How can people understand, he said, except some one guide them. Continuing, he said: "Whoever guides them must be pre-

pared in head and heart. The call is for men of dynamic faith, of Christ-like character, who will apply their knowledge to life."

Speaking Thursday morning on Lenin and Gandhi and their likeness as two of the greatest men of recent times, Prof. Harry F. Ward, student of world affairs, said that Gandhi was the one person who brought the masses of India to consciousness.

He told of the nationalist movement being that of a body of unemployed intellectuals 15 years ago and which finally materialized into a passion with the people of India.

"But in a test, the intellectuals could not follow Gandhi," said Professor Ward.

"The masses flocked to him because of his spiritual sincerity."

In describing the leader of India he told of his fight against England and the reducing of his own needs to the barest essentials both in clothing and food.

He likened Lenin to Gandhi. He told how the great soviet character had gained dynamic results in a government inside of five years.

"He lived, fought and felt with the pacifist," said Professor Ward.

And he told listeners how the strain of those five years told on Lenin and his cabinet for all of them were either retired or in sanitariums after the period had elapsed.

In elaborating on the above the Liberal continued:

"Lenin had the strongest logical mind of our day. In his cabinet were giants. It was the ablest body of men of any government. But Lenin's shoulders towered above all."

In speaking of the present Eastern conflict he told his listeners that the future of the world will be decided by the people of the East, and that the East is learning that the West will not listen but to force, not to mere argument.

"Japan has learned the force principle. China is learning. Look to the East for the future of the world."

In the morning he spoke to the ministerial body on "War" while in the afternoon session "Poverty" was the choice of his subject.

A resolution proposing that every pastor member of the conference devote at least one sermon during the year to the cause of world peace, was adopted at the business session. The resolution came as a result of Prof. Ward's address at the morning session of the conference, on "What Shall We Do About War?" The great horrors of war and the un-Christian spirit which makes war were noted in the adoption on the resolution.

Professor Ward gathered his information for the address on a tour of the world on which he became intimately acquainted with Gandhi and Lenin.

Among the lectures heard during the conference were the following:

Jesus and His Way of Life—Making the Way Clear to Himself—Professor Arnold E. Gregory.

The Purpose of the Sermon—Dr. Floyd W. Tompkins.

Our Church—Its Glorious Past—Dr. P. O'Connell.

The Present Hour in Christian Missions—Rev. Milton T. Stauffer.

Our Church—Its Opportunities and Possibilities—Dr. P. O'Connell.

Jesus and His Way of Life—Princi-

ples of the Way—Professor Arnold E. Gregory.

The Minister and his Message—Dr. Floyd W. Tompkins.

Our Church—Its People—Dr. P. O'Connell.

What are the Younger Churches in the East Saying to Us in the West?—Rev. Milton T. Stauffer.

Our Church—Its Ministry—Dr. P. O'Connell.

Jesus and His Way of Life—Hindrances on the Way—Professor Arnold E. Gregory.

The Minister and his Surroundings—Dr. Floyd W. Tompkins.

The Minister and Social Problems—What shall we do about War?—Professor Harry F. Ward.

Looking Ahead from the Mount of Olives—Rev. Milton T. Stauffer.

The Minister and Social Problems—Can we get rid of Poverty?—Professor Harry F. Ward.

Jesus and His Way of Life—The Cost of the Way—Professor Arnold E. Gregory.

The Joy of the Ministry—Dr. Floyd W. Tompkins.

The Minister and Social Problems—Should the Church help Labor?—Professor Harry F. Ward.

Cultivating the Missionary Spirit in the Local Church—Rev. Milton T. Stauffer.

The Minister and Social Problems—What About Economic Justice?—Professor Harry F. Ward.

The conference adopted a resolution expressing its appreciation for the efforts of Rev. Laurence Fenninger, executive secretary, in making the largest conference in the 15 years' history of the association a success, and to Dr. James E. Gregg, for opening the doors of the institute to the conference.

Rev. L. L. Downing, of Roanoke, was re-elected president of the conference. Other officers of the conference named are:

Honorary Vice Presidents

E. R. Carter, Atlanta, Ga.; E. A. Clarke, Cleveland, O.; W. N. DeBerry, Springfield, Mass.; W. P. Hayes, New York, N. Y.; T. J. Howard, Atlanta, Ga.; M. W. Johnson, Washington, D. C.; H. P. Jones, Cleveland, O.; L. W. Kyles, Winston-Salem, N. C.; B. F. McWilliams, Toledo, O.; P. O'Connell, Baltimore, Md.; D. E. Over, Baltimore, Md.; R. C. Ransom, Nashville, Tenn.; H. Thurman, Oberlin, O.; C. A. Tindley, Philadelphia, Pa.; C. H. Tobias, New York, N. Y.; C. H. Wesley, Washington, D. C.; A. E. Gregory; L. K. Williams, Chicago, Ill.

Vice Presidents

S. S. Morris, Nashville, Tenn.; D. J. Lee, Norfolk, Va.; J. T. Johnson, Hampton, Va.; J. H. Ashby, Asbury Park, N. J.; E. L. Baskerville, Charleston, S. C.; L. L. Berry, Norfolk, Va.; C. Cleland, Raleigh, N. C.; M. E. Davis, S. Brown, Rocky Mount, N. C.; W. Lee, Roanoke, Va.; D. H. Hargis, Philadelphia, Pa.; A. A. Hector, Richmond, Va.; A. S. Hoard, Portsmouth, Va.; H. H. Jackson, St. Louis, Mo.; A. L. James, Roanoke, Va.; W. R. A. Palmer, Buffalo, N. Y.; L. E. B. Rosser, Kansas City, Mo.; R. M. Williams, Richmond.

J. W. Lemon, Ark, Va., recording secretary.

L. Fenninger, Hampton Institute, executive secretary.

Church - 1928

General

J. A. ROGERS DISCUSSES THE NEGRO AND RELIGION IN "RE- VIEW OF NATIONS." INT. JOURNAL

Geneva, Switzerland—Under which religion has the Negro been more kindly treated, Christianity or Mohammedanism? This is the interesting question that has been discussed at some length by J. A. Rogers in the current number of "The Review of Nations," published in this city.

Under the title, "The Negro's Experience of Christianity and Islam," Rogers begins by pointing out that Negro slavery in its earliest stage was frankly a money-making business and that slave-traders made no effort to conceal this. But as the evils of the system grew and the more humane people of Europe and America began to protest in the name of Christ, the slave-traders in order to save their business, were forced to reply in kind and declared that in bringing the Negroes from Africa they were saving not only their bodies but their souls. Christ, they said, had commanded that "the gospel should be preached to every creature and that by taking these Negroes to a Christian land where Christian knowledge could be best imparted, "the slave-traders asserted that they were obeying the divine command in all its fullness. Their arguments, thus religiously garbed, were irresistible. Slavery in the name of Christ took a firm hold and

"The slave ship went from coast to coast,

Fanned by the wings of the Holy Ghost."

The writer further points out that since the majority of the Negroes came from the West Coast of Africa some as late as 1860, and that long prior to that time this region was, and is, a great Mohammedan stronghold, that many of the Negroes brought to America must undoubtedly have belonged to that faith. Had these Negroes remained in Africa their descendants would now be Mohammedan, instead of Christians. Has therefore the contention of the slave holders regarding

the superiority of a Christian environment been proved?

In Early Days Christianity Knew No Color

In weighing Christianity and the Negro the writer begins by saying that care should be taken to distinguish between the attitude of the Christian church prior to the discovery of the New World, and after. Northern Africa, the bulk of whose population is Negroid, was the great stronghold of Christianity in its earliest stages. Many of the earliest fathers of the Church such as St. Augustine, Tertullian, Arigen and St. Cyprian, the great standard bearers of Christianity, came from this region, and were, in all probability of Negro ancestry. St. Augustine was a Numidian," the land from which came the phrase, "black as a Numidian." Simon the Cyrenean was also an African and was depicted in the earliest prints as a Negro. Even Christ and the Virgin Mary were depicted as black, and a black Virgin is venerated in certain regions of Southern Europe today.

Further there was St. Maurice, one of the most renowned martyrs of the Christian Church, who is today the celestial saint of parts of Germany, France, Switzerland and Italy. "In short, early Christianity knew no color line. The Christian, whether Teuton, Roman, Moor, or Ethopian, was welcomed as a brother in Christ. It is true that the early Christians practiced slavery, but they made no difference as to color or race in the matter."

"And," he continues, "the absence of a color line continued through the centuries and when Negroes were again introduced as slaves in Europe in the middle of the 15th Century the policy toward them remained the same. Although Negro slavery lasted in Southern Europe for 331 years (1442-1773) 85 years longer than in the United States, there is not only no record of

a color line but the most cordial feelings seemed to have prevailed." For Azurara, the chronicler tells how the Negroes were taught trades, adopted by families, and even "married to the women" of the country. Mention is also made of the distinguished painters, poets, authors, generals, philosophers and divines of this period, who won fame not on the strength of color, but on merit, and of whom Blumenbach, the noted anthropologist said he had a library filled with their works.

New World Christianity Presents Different Picture

When one, however, turns to the New World, he sees a different picture. Here, the Negro was brutalized from the start, particularly in Anglo-Saxon lands, where the Bible was used as an instrument for tightening his chains. "The slave-holders again using the Bible as an authority pointed out that St. Paul advised the slaves of his time not to change their condition if they could, and that he had caused Onesimus, a runaway slave, to be returned to his master. Many of the churches, themselves held slaves and while ample provision was made for teaching them Christianity, laws were passed making it a crime to teach them to read the Bible, itself."

The growth of the Negro church is then traced from the time that Richard Allen, founder of the A. M. E. Church, was driven out of a white church, until the present time when

there are over 4,000 Negro churches with a membership of 4,800,000. Today Negroes are welcome in few white churches, and in these the sight of a Negro is rare, "since he feels that there must be present those white persons to whom he is not welcome. Color has prevailed over Christ in making a division so complete that the two "races" might well belong to hostile religions."

21-28

The most Christian part of America, the writer says, is the most barbarous, the Southern States. "It is from this region, which Mencken calls "The Bible Belt," that most of the lynchings and burnings alive occur. Here also peonage thrives and families are sold into slavery instances of which occurred in 1927." Yet it is from this region that came "the strongest protest against America's ratification of the Treaty of Lausanne with Turkey on the ground that Turkey persecutes the Armenian Christians. Recent race

riots, massacres and lynchings have been mentioned with the information that Congress which opens "each day's session with prayer in the name of Christ persistently evades doing anything to correct this, although President Coolidge and some of his predecessors, as well as the Negroes and their friends, have urged this.

The barbarity of Anglo-Saxon Christianity in South Africa is also discussed as well as the status of the Negro in the other Christian countries of the New World.

Mohammedianism Unchanged

Speaking now of Islam the writer says in part:

Islam has never known a color line for reasons that go deep. Ranking perhaps, next to Mohammed in the affections of the Moslem World is Bilal Ibn Rahab, a Negro, and Mohammed's alter ego, treasurer, adviser, muezzin, and almost earliest convert. Mohammed thought so much of Bilal that he granted him 'precedence in Heaven . . .'

"Another and more important factor contributing to the absence of color prejudice is that Islam rose to power in a region where from time immemorial many of the rulers were what are known as Negroes in our day, as many of the wearers of the double crown of Egypt, and the kings of Numidia and Lybia, black and white had been meeting and mating as equals along both shores of the Mediterranean thousands of years before the coming of Mohammed.

"From the moment a Negro becomes a convert to Islam there is nothing to prevent his attaining the highest privileges, social and political, to which a white Moslem may attain. Not only were Negroes made governors of provinces under the Moslem empire, but kings. 'I admonish you,' said Mohammed, on the approach of death, 'to fear God and yield obedience to my successor, though he may be a Negro slave.'

"While the Bible sanctions the enslavement of Christians, the Koran (Moslem Bible) expressly forbids the holding of the faithful in bondage. As to churches, there is not a single Jim Crow mosque in all Islam, the Negro entering freely into all with the white man. When the late Mahdi saw a poor Negro kneel beside him in the mosque, he said to him: 'In this place we are all one.' Contrast this with the attitude of the white Baptist minister in the South mentioned above. (The incident is that of a white minister

who drove another Negro minister as white as himself out of the former's church.)

Authorities are here quoted, one from a French governor-general in West Africa to show the absence of color prejudice among white Moslems in Africa, and then a contrast is made with parts of Africa, mostly under Anglo-Saxon Christian rule. "Whereas the offspring of a white Mohammedan and a Negro woman, born in or out of wedlock, enjoys the same privileges, social and political, as a white child born in wedlock, in Christian Africa, the mulatto child is despised by both white and black.

Small Percentage of African Negroes Are Christians

"Today of some sixty million or so African Negroes believing in the doctrine of one God less than two millions are Christians. After 19 centuries of missionary effort the majority of Christians in Africa are the small number of Europeans there.

"The case for Islam is simple. As was said, it imposes no peculiar hardships on account of color, no handicaps in the pursuit of happiness. . . . Christ said, 'Inasmuch as ye have done it to the least of these my brethren ye have done it unto Me.' If this ought to be the criterion of Christian conduct then it must be said that it is a non-Christian religion that is living most fully up to it where the black man is concerned."

The sale of intoxicants in Africa and its prohibition by Moslems; polygamy among the Mohammedans, and its equivalent concubinage among the Christians are discussed, as well as the taking of the Negro by Christian nations to fight their battles in Europe and elsewhere. Efforts of the Christian nations to end slavery are also discussed, but the writer is of the opinion that Christianity was the great scourge of Africa, taking away some fifty millions of her people, and scattering death and desolation, making it a Dark Continent, precisely what would happen to Europe today were some powerful race to invade it and do the same.

The record, he says, has been a sorry one. For instance, between 1700 and 1786 the Negroes transplanted to the Island of Jamaica numbered 610,000, yet in 1820 the number on the island was only 340,000. Of the eight million or so Negroes transplanted to the United States over a period of 241 years (1619-1860), less than four mil-

lion remained to be freed in 1865. Just what slavery meant can best be understood by recalling that in 1910, 45 years after emancipation, the Negro population had more than doubled itself by natural increase."

By terms, Christianity and Islam, the writer makes it clear that Christians are those who believe in the Christian Bible, or are offended when one speaks Christ, the head of their religion. The same, in their way, applies to the Mohammedans.

The Review of Nations is the foremost international journal in Europe, and carries articles by leading statesmen, diplomats and scholars. Its editor is M. Felix Valvi.

Religious Education In Negro Schools Of State Discussed

Conference Gets Underway at Bennett College. Will Be Concluded Today. Many Prominent Educators Are Taking Part In Discussions Held There.

In short the students in their general education are bringing others means to bear upon questions with freedom in Negro Schools of North Carolina began its session at Bennett College for Women yesterday. A large delegation of representatives from various colleges were present up with proposed solutions of this Twenty institutions were represented problem. It was evident that by 50 presidents, principals, professors must be brought into consors, and faculty members. Prominent among those taking a part in the discussion were Dr. S. G. Atkins, head of the Winston-Salem Teachers' college, N. C. Newbold, of the department of education at Raleigh, Dr. W. S. Turner of Shaw university, and Dr. Harold Trigg, principal of Columbia Heights high school, Winston-Salem. Every phase of college and extra college life. In a number of cases very

The discussion was an open one, extreme emphasis is being placed upon getting ahead and making discussion. Dr. Edmond Soper, of Duke university honored the conference with his presence and emphasis on religion. Further, if the pressed his interest in the problem religious services are to be effective, they must be much more closely

Dr. Harrison S. Elliott of Union Theological seminary of New York is chairman of the conference. It was suggested that the faculty Summarizing the discussion as it progressed to this point, Dr. Elliott said, "The morning session was given but if they are to discharge that responsibility, they must not be bound to consideration of the ways in which the situation among students is different today compared to a few years previous, and what really are the religious and moral questions baffling them. They reveal a restlessness because a number of religious services are compulsory and the religious appeal of the past is not now affecting the students, he said. It showed further that students were questioning disciplinary rules and certain prohibitions regarding recreation.

"The type of education which puts its emphasis upon religion and is related to conduct fails to appeal to students. Talking propositions to them is not enough. Certain intellectual questions are baffling them.

New Organization Is Outgrowth Of Education Conference Here

North Carolina Conference on Religious Education in Negro Schools Is Formed With Dean W. S. Turner, of Shaw University, First President.

A permanent organization the North Carolina Conference on Religious Education in Negro Schools" grew out of the conference on religious education which has been held at Bennett College for Women during the last few days.

The last day's sessions proved to be intensely interesting, holding the attention of the 50 delegates to the last. Dr. Harrison S. Elliott of New York city, who served as chairman of the conference led the group in a discussion of a number of vital and thought provoking questions. Conditions under which an adequate Christian experience develops on a campus drew forth a number of expressions from delegates. The question, however, that provoked most discussion was the one often tabooed, namely, the relationship of men and women on a college campus. The whole problem of sex in pervasive influence of life was opened up for the view of the delegates both in its psychological and biological aspects. Other questions discussed were: "Does Christian experience have any relation to the life of the student?" and, the possibilities of greater varieties of worship services on the college campus.

The officers of the new organization are: Dean W. S. Turner of Shaw university, president; Harold Trigg, of Winston-Salem vice president; L. R. McKinney, secretary, and an executive committee composed of seven persons with two ex-officio members as follows: S. G. Atkins, of Winston-Salem Teachers college, Dean Grimes of A. and T. college, J. Hawkins of State Normal of Fayetteville, C. Elder of Durham; D. D. Jones of Bennett College for Women, and professors Gould of St. Augustine school of Johnson City, Tenn. W. A. Robinson, of Raleigh, and W. C. Craver of New York city are ex-officio members.

In addition to the delegates present, W. C. Craver of the national council of the Y. M. C. A., Ralph W. Bullock, national boys' director, and C. L. Harris representing the Y. M. C. A. of North Carolina, were present and participated in the direction of the conference.

The conference will conclude its meeting today at Bennett College for Women, the first session coming at 9:30 a. m.

Nashville, Tenn., Evening Tennessean
Friday, April 13, 1928

RURAL CHURCH SPEAKERS HEARD

Fisk Conference Told New Awakening Need of Hour.

Talks by Dr. Abram Cory of Kingston, N. C., and by Dr. Charles L. Goodell, both members of the faculty of the rural church school of the Vanderbilt School of Religion, featured the third meeting of the school for negro ministers of Nashville, which was held at Livingston chapel at Fisk University Thursday afternoon. It was the largest meeting of ministers and students yet held and the attendance pointed to a deep interest in the movement. Six denominations were represented in the group.

Dr. Cory is a world traveler and has served as a missionary in China for 12 years for his church, brought a mass of interesting first-hand information of present-day conditions in Russia, where he has traveled in the past two years.

Dr. Goodell thrilled his audience with his appeal for personal evangelism. He told the negro ministers that the time is ripe for a new awakening in the churches if the ministers will not miss their opportunity.

Meetings at Fisk for the ministers will be held again next Tuesday, Wednesday and Thursday afternoons. Tuesday afternoon the speakers will be Dr. P. L. Vogt and Dr. Malcolm Dana, both speakers at the Vanderbilt rural pastors' school.

NEGRO MINISTERS MEETING AT FISK

Both White and Colored Leaders to Address Assembly.

Negro ministers of Tennessee and adjoining states opened their third annual interdenominational conference at Fisk University Monday night when Bishop L. W. Kyle of Winston-Salem, N. C., bishop of the third episcopal district of the A. M. E. Zion church, addressed them on "The Pastor Office of the Minister."

The conference will extend through Friday afternoon. During the week leading white and colored teachers and ministers will deliver a series of lectures dealing with Negro problems. Displays of religious publications for various branches of church work have been arranged in addition to the lectures and group meetings.

Among the outstanding speakers at the conference are Henry M. Busch, assistant professor of group work in the school of applied social sciences at Western Reserve University at Cleveland, O., who will speak on "The Educational and Recreational Work of the Church"; Warren H. Wilson, secretary of town and country work of the Presbyterian Church, U. S. A., New York City, whose topic will be "The Rural Church;" Vernon Johns, Negro director of the Baptist educational center in New York City, who will speak on "Christianity in the Light of Modern Life," and A. Clayton Powell, Negro minister of the Abyssinian Baptist church in New York City, who will speak on "The Minister in His Pulpit."

Meetings begin at 8:30 o'clock each morning and continue through the day. The night meetings open at 8 o'clock with a musical program.

Church - May 28

BIRMINGHAM, ALA.

Agriculture, \$3,800 a
Negroes Get Passports

Passports were issued here Friday to several officials of the negro Methodist Episcopal Church who will visit the West Indies in February to organize a conference of the negro Methodist Episcopal Church. They will sail from New York Feb. 27 and will remain for about two months. They are: Bishop R. T. Brown, head of the church in Alabama; Rev. W. E. Farmer, Rev. J. H. Moore and Bishop J. W. McKinney, of Sherman Tex.

MAVEETY QUILTS ME CHURCH POST; SERVED 20 YEARS

Informers, St. Matthew
Chicago, Ill. — (A N P) — Dr. P. J. Maveety, Chicago, secretary of the department of educational institutions for Negroes, of the board of education of the Methodist Episcopal Church, with headquarters at the Methodist Book Concern, has completed twenty years of service. At the last meeting of the board of education, Dr. Maveety announced his intention to retire from active service of the board. Bishop W. F. Anderson, Boston, Mass., president of the board, expressed regret at the announcement and the board adopted special resolutions thanking Dr. Maveety for his continuous and efficient services for the Negroes. An official written resolution of thanks was presented to Dr. Maveety.

Dr. Maveety came from Ireland to the United States at the age of sixteen years with a younger brother and two other boys who were strangers to him. Dr. Maveety, in his childhood was a member of the Roman Catholic Church and was converted to the Methodist faith at the age of nineteen. He owes his conversion to Methodism to the interest of two Presbyterian elders, who urged him to accept Protestantism. He entered the ministry in Michigan, and later entered Garret Biblical Institute, Evanston, Illinois, from which

he graduated with honors. After serving several churches in Michigan, he was made presiding elder and served on several general committees of the church. His interest in Negro work lead him to accept the position of field secretary for the Freedmen's Aid Society, and when this work was reorganized, he was made corresponding secretary by election of the general conference in 1908.

Dr. Maveety has seen the work among Negroes grow from a small beginning to large proportions. It is expected that Dr. Maveety will retire permanently at the next Michigan annual conference.

EVERY EVENING WILMINGTON, DEL.

NEGRO MINISTERS DISCUSS PROBLEMS

Deferring the order of the day, which was to have been a book review, with the hope that more of the members would be present to hear it, the Interdenominational Ministers' Association launched into a series of lively discussions in their meeting at Ezion M. E. Church yesterday afternoon.

The Rev. William R. Rutledge, of the Gilbert Presbyterian Church, president of the association, who presided, reported that, after interviewing Principal E. Gertrude Baldwin, of School No. 5, and Dr. David A. Ward, superintendent of schools, he was informed that the school would be continued. It was reported at the last meeting that the school would probably be discontinued on the completion of the Howard High School's new building, which it was supposed would provide for the children of School No. 5.

Rev. J. Raymond Brown, pastor of the Ezion Church; Rev. A. E. Henry, rector of the St. Matthew's Protestant Episcopal Church, 706 French street, and Mrs. M. Peaco, evangelist of New York, addressed the meeting.

M.E.

NEW ORLEANS, LA.

APR 19 1928
BISHOP JONES

WE NOTE a movement among the negro Methodists of the New Orleans area for the retention of Bishop Robert Elijah Jones for another term. In the ordinary course of church events the time approaches when he may be transferred to some other field. Bishop Jones has been an unusually able and useful worker among the colored people of the city and the surrounding country. He has been most industrious in his work for the improvement of their condition and of their relations with their white fellow-citizens. He has industriously and wisely organized a number of good works among them. They seem to be apprehensive that he will be removed before some of these are completed. We hope their efforts to retain him will be successful. For he has been a good counselor and leader for his people in this part of the country.

Methodists Balk on Resolution Regarding Negro Amendments

An attempt to get the Methodist Episcopal general conference in session here to pass a resolution calling for the enforcement of the fourteenth and fifteenth amendments to the Constitution along with the eighteenth was sidetracked on a technicality yesterday morning.

Dr. Ernest Lyon, of Washington and F. H. Butler, of Delaware, brought the question to the floor yesterday during the consideration of the report of the committee on prohibition and public morals.

Dr. Tindley electrified his audience of Sunday with an almost matchless report of the committee on prohibition and public morals. The report, of Sunday with an almost matchless course, hit at violations of the prohibition amendment and called for the race's struggle to be men and women of the law. The Negro and said although it was green and enforcement of the law. The Negro and said although it was green and delegates sought to have the report inexperienced, a few members were amended to include also the four-constantly emerging to real eminence.

An eloquent appeal to Old Glory to tenth and fifteenth amendments, but their efforts were ruled out of order. Give Negroes the protection of the law, inasmuch as the enforcement of the and opportunities to work was the climax to Dr. Tindley's address to Dr. so-called Negro amendments was not germane to the public mor-and the whole body of 4,000 men arose als with which the report had to deal to give him a second ovation.

The first is regarded as certain to come up again before the conference adjourns.

Fight Election of Bishops

I. Garland Penn led a small group of Negro delegates in fighting the proposal to have Methodist conferences outside of the United States elect their own bishops from their own constitu-

ents. The Negro delegates saw in the proposal a possibility that the Negro constituency of the church would be shut off. The conference passed the proposal after two days of debate and assured the Negro delegates that the ruling in no sense effected the church in the United States.

Delegates Honored

Unusual honor has been paid the Negro delegates to the conference. Dr. Ernest Lyon has been made a member of the Cox Memorial commission, to arrange for the 100th anniversary of the going of Granville Cox, missionary to Africa. Dr. Lyons' duties will take him to Liberia. Dr. W. A. C. Hughes is secretary of the sub-committee on tenure of bishops; I. Garland Penn is secretary of the committee on assignments of bishops to episcopal residences; Dr. M. S. Davage is one of the secretaries of the committee on education; Dr. W. W. Greene of South Carolina is chairman of the sub-committee on Negro schools and colleges.

For the second time during the conference, the Rev. Walter Scott Chinn of Louisiana, has addressed the body and roused it to enthusiastic applause. He spoke Monday on the prohibition report.

On World Brotherhood

The World Men's Council which met in Convention hall, May 12-13 took very high ground on the question of human brotherhood and better race relations. Many nationalities were represented on the program and the challenges they submitted made unusual history for Kansas City.

Dr. M. S. Davage, president Clark University, Atlanta, Ga., presided over the Saturday evening program and introduced Pat M. Neff, former Governor of Texas. The Metropolitan Jubilee singers entertained and Dr. Charles Tindley of Philadelphia, pastor of the largest M. E. church was one of the Sunday evening speakers.

On Saturday evening, Dr. Edward F. H. Butler, of Delaware, brought Steiner of Grinnell, Iowa, famous lecturer spoke on the "Climb to Brotherhood."

Dr. Tindley electrified his audience of Sunday with an almost matchless report of the committee on prohibition and public morals. The report, of Sunday with an almost matchless course, hit at violations of the prohibition amendment and called for the race's struggle to be men and women of the law. The Negro and said although it was green and enforcement of the law. The Negro and said although it was green and delegates sought to have the report inexperienced, a few members were amended to include also the four-constantly emerging to real eminence.

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METHODISTS ALTER BISHOP ELECTIONS

Home Rule Is Adopted at Conference; Action Regarded as Radical Move by Church.

Kansas City, May 16. — (P) — Meeting the demand for home rule in the foreign missionary fields, the Methodist Episcopal church today approved through its quadrennial general conference the election of bishops by central conferences.

The action, regarded as one of the most revolutionary constitutional changes ever attempted by the church, would remove from the general conference the power to choose foreign bishops. The vote was virtually unanimous.

Approval of the so-called native bishops by natives was given in answer to growing insistence from members of the church abroad that they be allowed more voice in the conduct of their own affairs.

Ratification by the annual and lay electoral conferences which will require a year will be necessary before the plan can be put into effect.

Passage of the home rule bill followed five hours of stormy debate, in which chief opposition was voiced by United States delegates. Some predicted disintegration of the church at home, while others foresaw eventual segregation of negro members as a step toward organic union with the Methodist Episcopal church south, which has no negro members.

The churches split in 1844 on the slavery issue.

SEGREGATION BLOCKED AT M. E. CONF.

Local Attempt To Seat Race

Delegates In Alcove Suc-
cessfully Protested

DR. I. GARLAND PENN
IS GIVEN AN OVATION

Has Served 31 Years On
Boards Of Methodist Bo-
dy

KANSAS CITY, MO.—Attempt to segregate the races at four special events arranged especially for the M. E. Conference in session here was first frustrated when a protest was lodged with that body here last week. *Afro-American* 5-12-28

The first knowledge that the races would be separated came when Mrs. Ada Crogman Franklin went to the Methodist Book Concern and sought to purchase seats. Mrs. Franklin was told by a young woman that colored people had been restricted to an arena alcove at the convention hall.

Officials, however, declared that no order had been given to segregate but the welfare of the church and the races and it was believed that civilization." The special section referred to had been arranged by someone on the local committee.

In Private Homes

In the housing assignments Bishop M. W. Clair and I. B. Scott were sent to private homes. Bishop and Mrs. R. E. Jones were sent to the Claridge Hotel, but also moved to a private home after a day at that hotel. Bishop [redacted] hotel officials were courteous and considerate.

Dr. Penn Honored

One of the outstanding ovations during the session was the presentation of Dr. I. Garland Penn as a senior member of the General Conference in service without a break. Dr. Penn was escorted to the rostrum by J. H. Love of the Washington Conference following a motion by the Rev. W. A. C. Hughes.

It was brought out that the veteran member of the general education board had attended nine quadren-

niums including 36 years of service and had been connected with the boards for 31 years.

The special committee in this ovation included the Rev. Ernest S. Williams, Dr. Ernest Lyon, Dr. Albert J. Mitchell, Mrs. Fannie D. Tyler and the Rev. J. H. Love.

Educational Exhibit

In a special educational exhibit pictures of colleges, catalogues, bulletins and poster cards featured the work of this department. Among the photographs displayed are those of Morgan College, Rust Home, the campus of Bethune Cookman College and Clark University.

14 Schools

The exhibit also shows that there are 14 M. E. schools enrolling 2,120 students with yearly expenditures approximating \$257,000. The student body represents 30 per cent of the denominational group and 16 per cent of the total number of colored people attending college.

Of 11,000 graduates in medicine, dentistry, pharmacy and nurse training from all colleges, 4,248 are shown to be from Meharry Medical College at Nashville, Tenn., which is sponsored by the M. E. Church.

Other institutions under the supervision of the church are Gammon Theological Seminary, Atlanta, Ga.; Claflin College, Orangeburg, S. C.; Wiley College, Marshall, Texas; Morgan College, Baltimore, Md.; Morristown Normal and Industrial College, Morristown, Tenn.; George W. Hubbard Hospital, Nashville; Philander Smith College, Little Rock, Ark.; Bennett College, Greensboro, N. C.; Rust College, Holly Springs, Miss.; Samuel Huston College, Austin, Texas; Central Alabama Institute, Birmingham, Ala.; George R. Smith, Sedalia, Mo.; and Haven Institute and Conservatory of Music, Meridian, Miss.

Morgan Praised

In his annual report Bishop William F. McDowell, of the Washington Area, called attention to the growth and prospects of Morgan College. "The maintenance of this institution here on the border between the North and South for the increasing number of Negroes in this region is a matter of the utmost concern,

THE SOUTHWESTERN CHRISTIAN ADVOCATE

Members
of the
American
Bible Society's Agency
among the
Colored People
in the
United States
in front of the
Society's Headquarters
in
New York City



1. Rev. D. H. Sansom, Jr., sub-agency secretary, Charlotte, N. C.
2. Rev. John Percy Wragg, secretary in charge, New York City.
3. Rev. S. A. Lucas, sub-agency, Cleveland. 4. Rev. H. W. B. Wilson, D.D., sub-agency secretary, Atlanta. 5. Rev. M. L. Vaughters, sub-agency secretary, Houston, Texas.

*Southern Christian Advocate
— 3-28
Cincinnati, Ohio
The Home
Agency
Has Distributed
Over a
Million and a Half
Volumes of Scriptures
among the
Colored People
of the
Country*

Church - 1928.

DENIES PROTEST OF BISHOP JONES

I. Garland Penn Declares Editorial In Chicago Paper Incorrect

EVIDENCE IS CITED

Bishop Clair Also Took His Turn At Presiding

CINCINNATI, Ohio. -- Dr. I. Garland Penn, one of the secretaries of the Department of Educational Institutions for Negroes of the Board of Education, of the Methodist Episcopal Church, and Senior in length of continuous service in the General Conference of the Methodist Episcopal Church, in Kansas City, states that the following editorial appearing in a Chicago weekly of June 6 does not represent the facts correctly.

"At the Methodist Episcopal Conference in Kansas City there was a wave of protest when the time came for Bishop Jones, of Louisiana, to preside. All through the conference it could be seen that there was an uneasiness that had its base in the thought that Bishop Jones must preside before the sessions closed. Bishop [redacted] of course, is not white. But after much deliberation and silent prayers that they might stand the shock, the good brothers settled themselves back for the ordeal and managed somehow to live through the experience."

"The above editorial is so far from the actual facts in the case," says Dr. Penn, "that a statement is absolutely necessary to be fair to the General Conference at large, and the Negro in the Methodist Episcopal Church in particular."

Bishop Clair

The facts are as follows: "Some of the Bishops of the Methodist Episcopal Church were assigned to preside, and others to deliver the morning message, to the General Conference. Bishop Jones was given an assignment to preside, and Bishop Clair, to deliver a morning message. The names of the Bishops to preside and deliver the morning messages, were published in the issue of the Daily Christian Advocate, the preceding day. On Saturday, May 19, Bishop Clair was on the program to deliver the morning message for Monday, May 21. He delivered a very fine message, which was published in full in the Daily Christian Advocate

of May 22.

Program Announced In Advance

"In the Wednesday morning program May 23 of the Daily Christian Advocate, appears the following: "Tomorrow morning session 8:30 o'clock. Bishop R. E. Jones, presiding." Bishop Jones presided as was announced, without a ripple of protest from any source. There was ample time to have registered any protest, as all knew he would preside, but there was none to register. For the first time in the history of any International body, like the Methodist Episcopal Church, eighty (80) per cent of which was made up of American white people, the other twenty (20) percent representatives of the Negro Race in America and of Races the world over, a Negro Bishop presided.

Business Session

"It was a business session of the Conference. Bishop Jones presided with such dignity, parliamentary skill, and efficiency, a resolution was introduced at the afternoon session, being presented by Dr. Ray Allen, of Buffalo, New York, one of the white leaders of the body, representing the Genesee Conference.

"Before presenting this resolution," Dr. Penn said, he chanced to meet Dr. Allen in the lobby, and the Doctor said that "everyone was so pleased with the Presidency of Bishop Jones that he was going to introduce a resolution that would forever make a record of the fact that a Negro had presided over the General Conference of the Methodist Episcopal Church.

"Some may want to criticise, by saying why introduce a resolution especially commanding a Negro, any more than any other Bishop that presided? The answer is, that Dr. Allen and all concerned, desired to make a record that would forever go down in history, that the Bishop who did preside that morning was a Negro, and that his Presidency was in every way acceptable. This is of infinite value as a matter of history."

International Bodies

Dr. Penn said "the Methodist Episcopal Church should be given due credit for having recognized the Negro race as no other Inter-National body has ever recognized the race in the history of the Negro race. There is nothing comparable to it except the Presidency of Hon. John R. Lynch as Temporary Chairman of the Republican National Convention," and as Dr. Penn said, "he thought once a Negro had presided over the National Congregational Council, but neither of those bodies were Inter-National or world-wide in scope."

ME CONFERENCE URGES EQUAL RIGHTS FOR ALL

Dr. Lyon Of Baltimore Introduced Resolution That Is Indorsed By Body

DIVORCED PERSONS MAY JOIN CHURCH

Adultery Or Equivalent Will Prevent Minister From Uniting In Wedlock

Kansas City, Mo.—(Special) In answer to a resolution presented by the Rev. Dr. Ernest Lyon, of Baltimore, the M. E. General Conference in session here passed the following in regards to race relationship:

The Methodist Episcopal Church reaffirms its historic position on the oneness of our humanity, based upon the practice and the precept of Jesus, of the Fatherhood of God and the brotherhood of man. It follows that all should have equal opportunity in religion, education, citizenship and industry.

The prejudice of the assumption that some races are born to inherent superiority while others are inherently and fixedly inferior, deprives our common civilization of the characteristic enrichments that God has created each race to contribute.

It is to the credit of our developing Christian conscience that these fundamental principles are increasingly accepted. Yet much remains to be achieved before the standards of Jesus shall prevail in our racial relationship.

We record our deep shame in the continued perpetration in our country of the crime of lynching.

On Divorce

The following was adopted on divorce:

Sec. 3. No minister shall solemnize the marriage of a divorced person whose divorced wife or husband

is living; but this rule shall not apply (1) to the innocent person when it is clearly established in the mind of the minister that the true cause for divorce is adultery, or its full moral equivalent, nor (2) to divorced persons seeking to be reunited in marriage.

Sec. 4. A divorced person seeking admission into membership in our Church who manifests a proper spirit and satisfactorily answers the usual inquiries, may be received.

PEORIA, ILL.

NEGRO WILL BE SUBJECT TODAY OF METHODISTS

Conference Discusses His Educational Difficulties

The Negro problem, his educational difficulties and advancement, was to occupy the principal part of the Wednesday afternoon session of the Methodist Episcopal conference.

The subject itself is to be handled by the anniversary department of education for Negroes. Rev. Frank E. Shult, Kankakee, will preside.

The principal address will be made by I. Garland Penn, nationally known Negro leader and educator, and for many years secretary of the board of Negro education. Following this address, Rev. Thomas N. Ewing will preside.

One of the most interesting and important addresses of the conference was to be given Wednesday by Rev. Henry H. Crane, pastor of Centre church, Malden, Mass., and nationally known lecturer of Boston university.

S. P. Archer to Preside

The evening program will open at 7:30 o'clock with the anniversary of the board of hospitals and homes and the board of temperance, prohibition and public morals. Rev. Sanford P. Archer, former district superintendent for this district, and also former pastor of Hale Memorial M. E. church here, will preside.

The Methodist hospital glee club will present two numbers under the

direction of Miss Geneva Chivington.

"Methodism in the Field of Philanthropy," is the subject of the first evening address by Rev. Newton E. Davis, secretary of the board of hospitals and homes and deaconess work. A solo by Miss Elizabeth Randall of Grace Methodist church, will follow.

"Church On Firing Line"

The final address of the evening will be given by Rev. J. E. Skillington, pastor of the First Methodist Episcopal church, Altoona, Pa., an active member of the board of temperance, prohibition, and public morals. Reverend Skillington's subject will be "The Church On the Firing Line."

The annual luncheon for retired ministers and their wives will be held at Hale Memorial church at 12:45 o'clock Thursday afternoon. The conference will open Thursday with a devotional address by Bishop Hughes at 8:30 o'clock in the morning.

Mrs. Mary Campion, well-known Negro woman educator, will be one of the principal speakers in the Thursday afternoon session.

Bishop Attacks Smith

The wet and dry issue which was touched on last night in Bishop Hughes' attack on Al Smith is expected to be brought into discussion tonight when Rev. J. E. Skillington of Altoona, Pa., a member of the Methodist board of temperance and public morals will speak on "The Church on the Firing Line." Senator Borah was scheduled to talk on "The Liquor Question" tomorrow night but he wired today that he would not be here. There has been a complete sell out of tickets for the Borah address.

Bishop Hughes in his address last night accused Governor Smith of voting "for saloons every time he could." He said, "this campaign seems to be a contest between the sidewalks of New York and the streets of West Branch, Iowa." His statements were greeted with applause.

Methodism in Africa

THE first foreign missionary of the Methodist Episcopal Church was Melville B. Cox, who sailed for Liberia, Africa. Four months after his arrival he had succumbed to the fevers of that land. His challenge, "Let a thousand perish before Africa be given up," was carried throughout the church in America, and new volunteers arose for Liberia and elsewhere in Africa. In 1833 five new missionaries sailed for Africa. Interest in Africa decreased following the Civil War, and it was not until the naming of William Taylor as Missionary Bishop for Africa in 1884 that the work of the Methodist Episcopal Church extended beyond the coast of Liberia; eight years later Bishop Taylor was succeeded by Bishop Joseph C. Hartzell, and the missions were organized into Conferences in the Congo, Liberia, Angola, Portuguese East Africa. To-day there are five Conferences of the church in Central and South Africa (exclusive of the North Africa Conferences).

Southwestern Christian Advocate Cincinnati, Ohio.

Africa has a population of 136,000,000 living within an area of 11,500,000 square miles.

In the five Conferences of Central and South Africa, the Methodist Episcopal Church has 423 missionaries (101 serving under the Board of Foreign Missions; 22 under The Woman's Foreign Missionary Society).

There are 113 ordained national preachers and 547 unordained national preachers and exhorters serving Methodist churches; while 258 other nationals are serving as teachers, doctors, nurses, and in other capacities connected with mission institutions.

The membership of the church is 34,180, in addition to which 2,500 children are under instruction preparatory to being received into the membership. In 447 Sunday schools more than 30,000 pupils are enrolled. The Conferences own 191 church buildings.

About 25,000 boys and girls are enrolled in the day schools conducted by the Methodist Episcopal Church in these Conferences of Africa. Each Conference has a training school for the preparation of young men as pastor-teachers, and each has an agricultural station demonstrating to selected students and to the whole countryside the benefits of modern farming methods.

In 1927 the Methodists of Africa contributed the sum of \$53,000 for the carrying on of their own Christian activities.

SPokane, Wash

SEP 9 1928

URGE NEGRO M. E. CHURCH UNION

Groups Should Get Together,
Bishop Parks Declares—Announce Appointments.

Union of the negro Methodist churches and subordination of minor differences was urged by Bishop H. B. Parks, Oakland, Cal., presiding over the Puget sound conference of the African Methodist Episcopal church at yesterday's session of the Bethel M. E. church, Fifth and Pine.

The bishop declared, during a discussion of a church union, that the colored groups, especially of the west, should "get together on the real essentials of the work for Christ." He asserted that "they should get to know and understand each other."

Hearing of committee reports on finance, Sunday school work, Christian Endeavor development and other subjects occupied most of the delegates' time yesterday morning and afternoon.

The Women's M might missionary society, the foreign field organization of the conference, held an election of officers, with Mrs. C. B. Clement, night president, presiding.

Last night the women's missionary delegates staged a pageant, "Christ in America," before the assembled conferences.

The program for today is Sunday school at 9:45, preaching at 11 o'clock by Bishop Parks, a memorial service at 3 o'clock and an evening sermon by the Rev. Dr. J. H. Wilson, editor of the new Western Christian Reporter.

After the evening service remaining business will be cleared up and resolutions and appointments read as the closing business of the conference.

ng address, the conference was organized by the election of officers, as follows: Rev. J. A. Hunter, secretary; Rev. J. F. Meredith, assistant secretary; Rev. J. B. Smith, private secretary to the bishop; Rev. J. A. King, statistician; Rev. H. D. Denison, agent for the Christian Index; Rev. J. S. Miller, reporter for the Christian Index.

The communion sermon was preached by Rev. T. H. Copeland, D. D., M. D., president of the superannuate preacher department of the C. M. E. church, whose subject was "The Gospel of the Kingdom."

Around 200 Negro Church Workers Attend Conference

(Special to Daily News)

Statesville, Nov. 30.—Around 200 negro religious workers from all portions of North Carolina are in Statesville to attend the annual North Carolina conference of the Methodist Episcopal church, in session at the Stearns Temple church here. The conference is scheduled to continue through Sunday night.

The conference is presided over by Bishop J. Arthur Hamlett, A. M., M. D., presiding bishop of the eighth district. Following the bishop's open-

Church - 1928

PROBLEMS OF THE NEGRO CHURCH

5/19/25

CONFERENCES of the Methodist Episcopal, the Methodist Episcopal Zion and the African Methodist Episcopal Churches have just ended in Kansas City, St. Louis and Chicago. These conferences are to the Negro group what big political party conventions are to the public at large, for the reason that the Negro church is still the most important enterprise among Negroes as well as being the richest. Bishops have been elected after the usual strenuous campaigning and various church problems have been considered if not settled.

That the Negro church is an important and necessary institution goes without saying. To a large extent the Negro clergy are still the real leaders of the American Negroes. They wield great power and have contributed much to the advancement of our people. Criticism, much of it justifiable, has been leveled against the church of late, and happily it is having its influence. Never before has there been such a stock-taking and never before have important problems received so much sober consideration. The problems of democracy, supplying of more educated clergymen and improvement of church property have been faced frankly and discussed thoroughly. Out of all this recent ferment something good should come. The Negro needs the church and the church needs the Negro. How to bring the two closer together and more firmly cement their relations is the question of the day. There appears to be a sufficient amount of high-class leadership within the Negro church to achieve this end, but without more democracy in the control of church affairs this achievement will remain unattainable. Fortunately there is a strong movement in the direction of layman representation, and this augurs well for the future.

AFRICANS WILL OPPOSE SUGGESTED NAME OF METHODIST MERGER

copal Church has been able to do such effective work in Africa has

(By The Associated Negro Press.) been due to the name 'African

Chicago, May 21.—The proposed union of all Negro Methodists aroused the interest of the people and affected under the name of United Methodist. While, like all dist Episcop Church which was Methodists, they will welcome the endorsed at the general conference of the African Methodist ~~African~~ African Methodist Episcopal Church and the African Church, which is in session at the Methodist Episcopal Zion Church Eighth Regiment Armory will because they realize the strength meet with the disapproval of the which the union will bring out, followers of African Methodism, I am almost positive that they in South Africa and West Indies, will resent the omission of according to Benjamin Nxumalo, word 'African' from the name of one of the delegates from the Church. After all we are all South African district.

Mr. Nxumalo, who is an African chief and uncle of the king of was that of many of the American Swaziland, in a statement follow- members of the conference anding the action of the conference formed the main point of the op- declared: "One of the reasons position to the union. The group w^y the African Methodist Epis- favoring the union, which was

victorious, was led by Bishop A. J. Carey and Bishop W. A. Fountain, of Alabama.

STAR
KANSAS CITY, MO.

MAY 17 1928

NEGROES FURNISH PROBLEM

The Proposed Union of Churches Hits a Snag.

Proposed union of the North and South Methodist churches has a snag in its course ahead to give advocates more than a little trouble. It is the snag offered by the Negro membership of the northern church.

The Negro issues—incorporated in a desire for definite stand by the general conference here on enforcement of the fourteenth and fifteenth amendments—cropped up today with belligerent persistence.

Methodists have been talking on prohibition so long that any conference report is little more than a carbon copy of previous utterances. So, the delegates were placidly indorsing the usual vigorous and familiar words.

Then up rose the fourteenth and fifteenth amendments. With so much being said about the sanctity of the eighteenth amendment, Ernest Lyon of Washington and F. H. Butler of Delaware, both representing Negro constituencies, wanted to know why not put in a good word for the enforcement of the two amendments which are supposed to give full franchise rights to Negroes.

This is the distressful and embarrassing ghost, which appears every now and then to raise the goose-flesh on the drys, especially those of the South. They have settled for themselves the question of the Negro franchise, but it has been done by methods which, when proposed for prohibition, excite in them hot and furious rages.

The Negro delegates in the Methodist conference do not expect much by way of immediate results from conjuring up this specter, but they enjoy the performance none the less.

It has wide and mysterious ramifications. Of all Methodists, the Negroes are least enthusiastic about the union of the two great Methodist churches in America. They suspect that under union what has happened to them in the state might happen in the church. And every such reminder that two constitutional amendments

have been got around so effectively it comes from Negro Methodist as a definite effect on Southern Methodist opinion, distinctly not conducive to organic union.

The subject, though it was ruled out of order today, got into the thought of the conference, which was what the Negro leaders wanted. When it came up regularly, a little later, they wi-

have a distinct advantage because of him and to all his race our pleasure their persistence today.

What the conference will do is not easy to foretell, but it will be confronted by a genuine dilemma. Either it must speak so strongly against the denial in the South of the franchises to competent Negro citizens, and so disturb the feelings of the Southern Methodist church, or it must speak equivocally and mildly, and so wound the sensitive sensibilities of its 300,000 Negro members.

Dr. Lorenzo H. King Re-elected M. E. Editor

The closing of the Methodist Episcopal general conference here Tuesday saw the end of what was reputed to be a bitter fight within the ranks of Negro Methodism by the decisive re-election on the first ballot of Dr. Lorenzo H. King as editor of the Southwestern Christian Advocate. Dr. King, one of the foremost scholars of the race and one of the most respected ~~clergymen~~ in the connection, was opposed by a group led by I. Garland Penn, who sought to dislodge him, it is claimed, because of his independence and unwillingness to take dictation from the so-called Negro leaders in the church.

BISHOP JONES PRESIDES AT ME CONFERENCE

Body Passes Resolution Expressing Pleasure At His Skill During Session

Kansas City, Mo.—Bishop Robert E. Jones, of New Orleans, presided over the quadrennial general conference of the Methodist Episcopal Church here Thursday. It was the first time in church history that a Negro has presided in the assembly.

A resolution adopted by the conference reads:

"Whereas, Bishop Robert E. Jones presided at the sessions of the general conference this morning, it being the first time in the history of our church when a Negro has presided in our supreme legislative body and whereas his presidency was characterized by courtesy, impartiality and skill, resolved that we express to

him and to all his race our pleasure in this relationship, which we recognize as welcome evidence of a new and better day."

NEWS
RICHMOND, VA.

APR 20 1928

DENNY IS SPEAKER AT NEGRO CONCLAVE

Bishop Hamlet, Conference President, Also Appears on Program Here.

An address by Bishop Collins Denny, of the Methodist Episcopal church, South, was one of the features of the fifty-seventh session of the Washington and Philadelphia annual conference, which is meeting at Williams temple, Colored Methodist Episcopal church, this city.

An address was also made by Bishop J. Arthur Hamlet, president of the conference. Bishop Denny was accompanied by Dr. J. R. Laughton, chaplain of Randolph-Macon College, Ashland, and Dr. Clement, of the Tennessee conference, who is a special field representative of Paine College, Augusta.

This afternoon at 3 o'clock the missionary meeting will be conducted, and at 6 o'clock an informal forum will be conducted under the direction of Dr. C. H. Tobias. The missionary program will be presented at the Woman's Home M. S.

The devotional address Saturday will be delivered by Bishop J. Arthur Hamlet, and addresses also will be made by Dr. George E. Booker, Dr. Fred R. Chenault and Rev. H. D. Mallart, representing the Methodist Episcopal church, South.

The ordination of ministers will take place at 11:30 tomorrow morning, with a sermon by Bishop S. R. Williams, and at 3 o'clock Saturday the annual conference of the Laymen's League will be conducted.

The conference will close Sunday evening at 8 o'clock, with a sermon by Dr. W. M. Womack, of Louisville, Ky. Rev. G. E. Carter is pastor of Williams Temple, which is located at Nineteenth and Everett streets.

MAY 10, 1928

BURYING A DEAD ISSUE

Steps taken at the conference of the Methodist Episcopal church, now in session in Kansas City, to reopen the question of reuniting the Methodist Episcopal church and the Methodist Episcopal Church South constitute the most gratifying religious news that has developed in a quarter of a century of church evolution. The curious aspect of the situation is that leaders of both factions are anxious to bring about a union, but find it exceedingly difficult to adjust matters to fit that desire.

Intelligent churchmen, as well as intelligent laymen, know that the breach of 1844 which created the two churches was not due so much to slavery as to the fiery personality and natural leadership of Bishop James Osgood Andrew. By inheritance and by marriage, Bishop Andrew was a slaveholder. He refused to free his slaves, arguing that aside from his personal belief in slavery there was the humanitarian problem of what to do with the blacks, once they were freed. A schism resulted. Churches and conferences which wished to follow Bishop Andrew formed the church, South. Today, there is little difference between the two churches. The Methodist Episcopal Church North holds conferences as far south as Florida while the Methodist Episcopal Church South holds conferences as far north as Oregon. Some portions of the church South bear the greater power of the church, North, and there is some difference of opinion over the place of the Negro within the organization. These differences, however, are comparatively slight and might easily be settled by granting certain privileges to southern conferences which wish to maintain a white membership.

In any event, the determination of the conference to raise the question and do all within its power to bring about consolidation will meet with widespread approval.

The slavery issue is as dead as Bishop Andrew.

WASHINGTON, D. C.

2,621 churches and 245,749 members in 1916, the Department of Commerce announced in a census report.

In the District of Columbia there were four churches with 1,012 members in 1926, and four churches with 840 members in 1916, the report states.

The total expenditures for 1926, as reported by 2,477 churches, amounted to \$2,428,234, including \$1,924,540 for current expenses and improvements, \$417,038 for benevolences, missions, etc., and \$86,656 not classified. The total expenditures reported by 2,613 churches in 1916 were \$1,736,692.

The value of church edifices (including furniture and equipment), as reported by 2,341 churches for 1926, was \$9,211,437, which may be compared with \$5,619,862 reported by 2,544 churches in 1916.

Of the 2,518 churches reporting in 1926 there were 567 located in urban territory (incorporated places of 2,500 inhabitants or more) and 1,951 were in rural areas. Of the total membership, 79,183 were in the urban churches and 123,530 in the rural churches, and of the total expenditures 558 urban churches reported \$1,191,659 and 1,919 rural churches \$1,236,575. The value of church property reported by 521 urban churches was \$5,791,115 and that

reported by 1,820 rural churches was \$3,420,322.

Sunday schools were reported by 2,351 churches of this denomination in 1926, with 15,766 officers and teachers and 103,522 scholars. The number of officers and teachers in the Sunday schools as reported for 1916 was 18,890 and the number of scholars 167,880.

RACE CHURCHMEN ON M. E. COMMITTEES

BISHOP AND LAYMEN NAMED TO QUADRENNIAL BODIES

KANSAS CITY, Mo. (PNS.) — The bishops of the Methodist Episcopal Church have met, following the adjournment of the General Conference, and have named members of the race upon the following important committees:

Bishop Robert E. Jones, New Orleans, La., and Dr. I. Garland Pen, Cincinnati, O., retain assignment on Commission on Unification, which will be known in the future as Commission on Inter-Denominational Relations. Associated with them are: Rev. B. F. Abbott, St. Louis, Mo., and Prof. T. R. Davis, Austin, Texas.

Bishops R. E. Jones and M. W. Clair, with Mrs. M. A. R. Camphor and Dr. Ernest Lyon are members of the commission on Memorial Celebration of Melville B. Fox, first missionary to Africa.

Rev. S. H. Swweeney, Columbus, Ohio, and Rev. J. B. F. Shaw, Meridian, Miss.; Prof. J. O. Morrison, Kansas City, Mo.; and J. C. Arnold, Atlanta, Ga., are on the Board of Foreign Missions.

On the Board of Home Missions and Extension are, Revs. H. W. Bartley, Jacksonville, Fla.; E. F. Scarborough, Winona, Miss., and John A. Patton, Indianapolis, Ind.

On the Board of Education are, Bishop R. E. Jones, New Orleans, La.; David D. Jones, Greensboro, N. C., and Dr. M. W. Dugan, Marshall, Texas.

On the University Senate are: Rev. R. N. Brooks, Atlanta, Ga.; Rev. L. B. McCoy, Holly Springs, Miss.

On the Board of Temperance, Prohibition and Public Morals is Rev. Ernest S. Williams, Baltimore, Md.

On the World Service Commission are: Rev. R. W. Winchester, Greensboro, N. C.; Rev. Stanley E. Grannum, Cleveland, O., and Rev. M. K. McMillan, Dallas, Texas, and Messrs. S. J. McDonald, Sumter, S. C.; L. H. Lightner, Denver, Colo.; R. H. McAlister, New Orleans, La.

Dr. W. J. King, of Atlanta, is on the Commission on World Peace.

Commission on Sesquicentennial of Organization of the Methodist Episcopal Church is, Dr. M. S. Davage, of Atlanta, Ga.

On the Federal Council of Churches of Christ in America are Bishops R. E. Jones and M. W. Clair; Rev. B. F. Abbott, St. Louis, Mo.; Rev. W. A. C. Hughes, Philadelphia; Rev. A. P. Shaw, Los Angeles, Calif.; Rev. C. S. Stanley, New Orleans, Pa.; Rev. R. G. Morris, Chattanooga, Tenn.; Rev. H. W. B. Wilson, Atlanta, Ga., and S. J. McDonald, Sumter, S. C.

These committees meet twice a year. It will be seen that with the Negro, one tenth of the church, he has been given very full recognition in quadrennial committee assignments.

PLANS SCHOOL FOR PREACHERS IN GEORGIA

Conspicuous Editorials

SEGREGATION TWO WAYS

(Chicago Journal)

From the tenor of the southern press, the act of the Methodist Episcopal Church in calling a Negro bishop, Robert E. Jones, of New Orleans, to preside over a session of the general conference at Kansas City recently discourages any hope of an early unification of the northern and southern branches of Methodism.

When, two years ago, an effort was made to merge these two bodies the southern Methodist church was assured that the plan of unification would preclude a Negro from ever presiding over a white convention or conference in the south or over a general conference of the united body, but as the northern church has double the membership of the southern, the latter was not willing to take the risk.

Bishop Jones is very properly held blameless in the matter. He is accredited a man of ability, and perhaps the leading churchman of his race in the south. He was called upon to preside in conformity with a rule of the church which also governs the southern Methodists, a rule under which the bishops preside in rotation over the general conference. But the incident, it is assumed, will only widen the breach between the two branches of the church for in the minds of the southern Methodists, it tends to confirm their fear of unification. They are as strongly in favor of segregation now as every they have been.

This particular incident seems to concern only the two branches of the Methodist Church, but an impending political event in Chicago gives it a wider interest and injects it into the realm of speculation. What will be that attitude and probable action of southern Methodist segregationists who may happen to be members of Congress when the Republicans of the first congressional district of Illinois send a Negro representative to Washington? There will be ever present the possibility that he may be called upon to preside over the committee of the whole.

Washington, D. C.—The Board of Missions of the Methodist Episcopal

Church, South, through Dr. J. W. Perry, Secretary of the Home Department, has arranged in co-operation with the Colored Methodist Episcopal Church for a School for Pastors, to be conducted for ten days June 5th to June 14th at Paine College, Augusta, Georgia.

Among other features will be platform addresses each evening by outstanding leaders of the Negro race. Among others to speak upon this occasion are Bishops R. A. Carter and R. S. Williams of the C. M. E. Church, Dr. J. W. E. Bowen of the M. E. Church, together with a number of outstanding laymen of vari-

COLORED CHURCH SHOWS DECREASE

African Methodist Episcopal
Lose in Edifices and Mem-
bers, Survey Says.

The Colored Methodist Episcopal Church in the United States in 1916 had 2,518 churches, with a membership of 202,713, as compared with

ous denominations.

Doctor Perry has requested Mr. S. W. Rutherford, Secretary-General Manager of the National Benefit Life Insurance Company to speak on the evening of June 7, on "The Necessity and Benefit of Life Insurance." Mr. Rutherford has accepted the invitation, and will bring before the Pastors of this important church, the salient facts regarding the general subject of life insurance, particularly as it relates to the economic and general development of the colored people of the United States.

Church - 1928

Moorish Zionist.

SYNAGOGUE MAY BE OPENED HERE BY BLACK RABBI

Member Of Moorish Zionist Faith Plans School Of Languages Here

WELCOMED BY LOCAL JEWS AT TEMPLES

Believes Christ Lived; Doubts Virgin Birth

Baltimore, like New York, will soon have its own Synagogue over which a Rabbi of color will preside in the person of Rabbi Modiki, a member of the tribe of Juda and connected with Moorish Zionist faith, who arrived in the city this week.

The Rabbi was discovered by Arthur N. Stevens, manager of the Penn Studio and AFRO photographer, Saturday, when he found him conversing freely in Hebrew with the proprietor of a Jewish restaurant on Pennsylvania avenue.

The Rabbi, who up until recently, was the head of the Moorish Zionist Church of the State of New York, is a master of six languages and is familiar with the forgotten lore and histories of the Egyptians and Hebrews.

Born In Egypt

The Rabbi, who claims to be a Jew of the highest rank, in spite of his ebony skin, was born in Alexander, Egypt, and has studied in Manchester, England, and taught in many foreign countries, including the Argentine Republic.

AFRO reporters found him perfectly at home in the dining room in the rear of an orchard street grocery store a few doors from his place of abode, where he was an honored guest at a Yiddish repast.

BLACK RABBI HERE



cation of the mind of God reflected by a mortal.

He does not, however, believe in virgin birth because he does not think that God would command man and woman to go multiply and then interfere with that command by making a special dispensation in the case of Christ.

If Christ was the son of God, He became so after a natural development because of his close communion and unselfish, wholehearted desire to do the will of His father.

Every Man a Son of God

Every man, he says, is a son of God and holds the same relationship that Christ held, only Christ, by completely resigning himself, became a chosen son and was endowed with more power than others are entrusted with. In every family, he says, there is one son closer to the father than the others.

Plans School Here

Rabbi Modiki plans to open a school here for the teaching of Hebrew and other languages.

The difference between Judaism and Christianity, he avers, is that the latter stresses preparation to die while the former teaches how to live.

In our churches, he says, we are taught religion only while in the Synagogue both religion and business are taught. That is the reason Jews make rapid strides in that field.

In his school, the Rabbi says, he hopes to instill into Negro youth the principals and psychology of Hebrew business, which have been kept racial secrets from the world for centuries.

To Appear at AFRO Club

Rabbi Modiki will speak to the employees of the AFRO-AMERICAN at the regular Saturday club this week.

Visits Local Temples

Rabbi Modiki was welcomed with open arms in the Jewish colony located around lower Baltimore and vicinity and has already given two lectures in their temples. He lectures in Hebrew throughout and admits that much of his drawing power lies in the fact that one so versed in the Hebrew language and religious rites yet unmistakably a Negro is a novelty to this section.

He has been pledged support in any undertaking he starts here.

Not A Nationality

Although he himself is a natural born Jew, Rabbi Modiki declares that Judaism is not confined to any particular nationality, but is merely a religion, like Mohammedanism or Christianity. It is erroneous, he declares, to think that people have to be Hebrews to embrace the Jewish religion. Many, have been converted into his sect in New York and Chicago, he declared.

Thinks Christ Lived

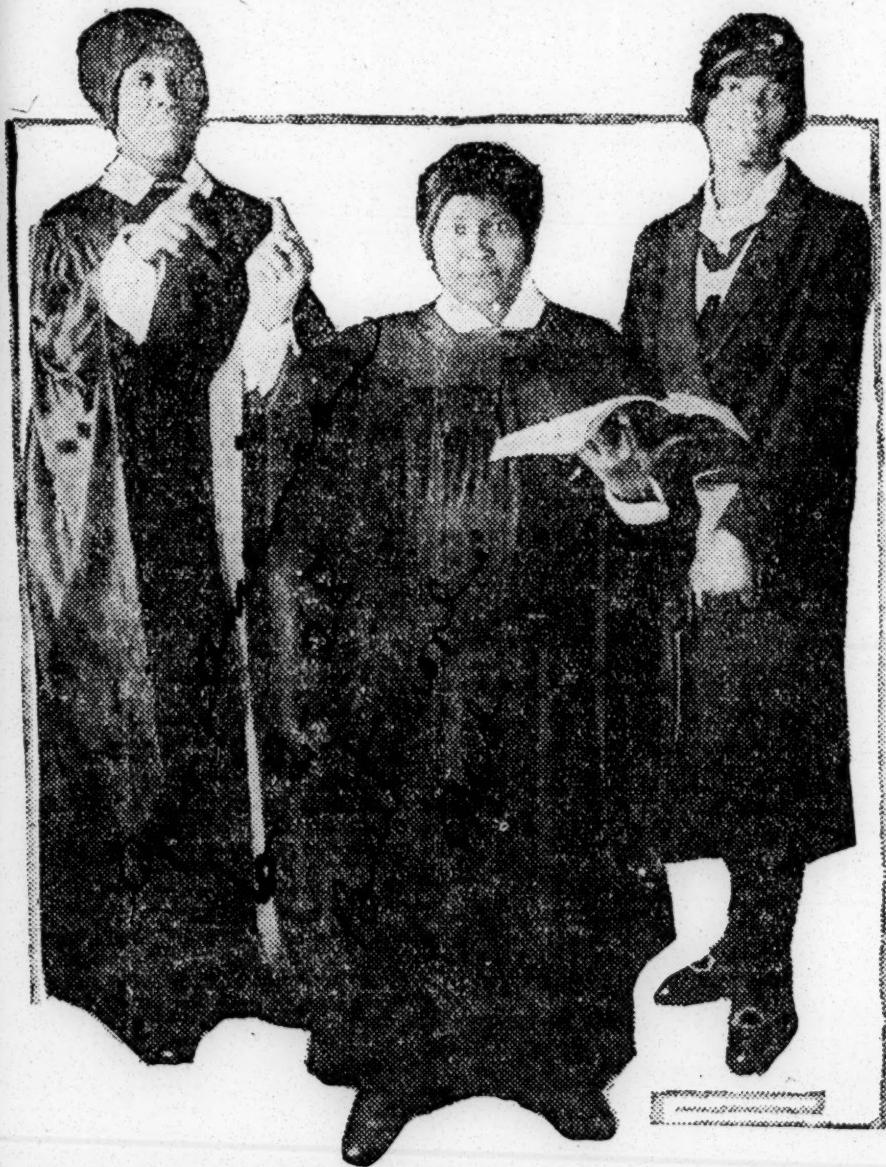
Contrary to common belief, Rabbi Modiki declared that he and his followers believed that Christ actually lived.

Christ, he says, is the exemplifi-

Church - 1928

Mt. Sinai Holy Church.

Bishop, Pastor And Deacon



Men are relegated to the background in the Mt. Sinai Holy Church which met in convention at the Mt. Olive Holy Temple here last week They are from left to right Deacon Elmira Jefferies, Bishop Robinson and Miss Louise Zeigler, 18 year old, evangelist.

Penn Studio.

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Afro-American Presbyterian Council in Annual Session

(Photo on Picture Page)
By CLEVELAND G. ALLEN

New York, N. Y., Oct. 19.—The 33d annual session of the Afro-American council of the Presbyterian church, made up of prominent clergymen and laymen of the church, was held at the St. James Presbyterian church from Oct. 11 to 14. The session was one of the most notable held in the history of the council, and during its four-day session vital matters pertaining to the growth of the church as it relates to world-wide Christian tasks for Afro-Americans were discussed. "The council advocated greater interest in evangelism, urged

By CLEVELAND G. ALLEN

Freeman of Jersey City. The subject from the standpoint was discussed by J. L. Whitener of St. James Presbyterian church, and from the standpoint of the community by R. T. Williams of Princeton, N. J. Rev. Dr. John W. Lee made an address on "The Presbyterian Church's Part in World-Wide Task." Reports were made on religious education by Rev. H. B. Taylor of Washington, D. C.; social service by Rev. C. B. Allen of Pittsburgh, Pa., and evangelism by Rev. Benjamin Glasco.

Rev. Benjamin Grace. Women Discussed

that the church takes a more sympathetic attitude toward the problems of youth, and went down on record as being in favor of the women of the church having a larger share in the work of the council. For the first time in the history of the council a woman was elected vice president, and women were added to the executive committee.

The afternoon session on Friday had to do with a discussion on the part of women in the work of the church. Mrs. L. B. Ellerson of Newark, N. J., presided. The devotions were led by Mrs. Mae Harris of Englewood, N. J., who spoke on "World-Wide Tasks for Women." Mrs. Harris emphasized the part that women

St. James Presbyterian church, of which Rev. Dr. William L. Imes is the pastor, amply provided for the comfort of the delegates. The council was attended by over 120 delegates, from every section of the country, and representing over 68 churches with a membership of over 11,000. It opened on Thursday afternoon with a devotional service led by Rev. J. E. Harper of Brooklyn. The devotional theme was "What Are Our World-Wide Tasks." He said that it could be summed up in four words: Truth, assurance, sincerity and knowledge. The council was then formally organized with the election of officers and other routine business. Rev. Milton Thompson, retiring president, presided.

can play in the work of the church. A report of the work that the women were doing among the young people of the church, through the Sunday school, Christian Endeavor societies and other agencies. Reports were made from 30 churches. The report of the stewardship committee was led by Mrs. Elizabeth Freeman of Philadelphia. Addresses on various phases of this subject were made by Leon J. Dubois, who spoke on "Stewardship of Our Times," J. Gordon Baugh of Germantown, who spoke on "Stewardship of Our Money," and Mrs. Milton Thompson of Detroit, Mich.

One of the features of the session on Friday afternoon was the report of the state of country by Rev. L. B.

The session on Thursday evening began with an address on the devotional theme, "The Church and Her World-Wide Task," by Rev. C. H. Trusty of Elizabeth, N. J. Music was furnished by the St. James choir, under the direction of Dr. Melville Charlton. The council was formally welcomed to the city. Addresses of welcome on behalf of the St. James Presbyterian church were made by Miss Carrie King, Mrs. Cora Stitt, James E. Drake and Elder J. H. Stockton. Dr. George E. Haynes of the Federal Council of Churches in his address of welcome said that the federal council represented over 28 Protestant churches with a membership of over 20,000,000. Rev. Dr. A. C. Garner extended the welcome on behalf of the Interdenominational preachers' meeting. Letters of regrets were read from Rev. William B. Miller and Dr. S. Parks Cadman, president of the Federal Council of Churches.

Ellerson of Newark, N. J. The report called attention to the higher educational standards in colleges, and said that more interest was taken in education than before. It deplored the spread of crime in America, and the disregard for law and order, so prevalent in this country. The session on Friday evening began with the devotions led by Rev. E. A. Mitchell of Hillburn, N. Y., who spoke on "World-Wide Tasks for Men."

The report of the committee on church extension was made by Rev. A. E. Bennett of Princeton, N. J., and on "Church Advancement" by Mrs. Hester Lee of Philadelphia, Pa. The statistical report was made by Rev. J. T. Colbert of Baltimore, Md. He said that there were 68 churches in the council with a membership of over 11,000. St. James Presbyterian church with a membership of 1,333 is the largest in the council. The report said that the Presbyterian church was over 100 years old and

The convention opened on Friday had 50,000 members of the Race, morning with Rev. Samuel A. Brown. The outstanding features of the meeting were the addresses of Dr. W. E. B. DuBois, of Cincinnati, Ohio, leading the day, and the evening session was the address of Dr. John Dewey. His topic was the "Pastor Rev. William Hallock Johnson, president of Lincoln university. He spoke on "The Christian Man and World-Wide Task." There was a symposium on "The Christian Man on 'World-Wide Task for College at Work,' led by Rev. Charles S. Men Today." Dr. Johnson told of the

growth of higher education in America. He said that 25 years ago, "We had to beat the brush to have students come to Lincoln, but now we have to put up the bars to keep them away." You have a better chance in life to succeed with a college education, said Dr. Johnson. He urged the parents present to keep their children in school for their own advantage. He said that there are over 1,000,000 students in American colleges. Dr. Johnson said that in acquiring our education we must be careful against the dangers of becoming overspecialized and material. After the address a resolution was presented asking the council's endorsement of the \$250,000 endowment drive of Lincoln university. The council went down on record as being in favor of the movement.

Banquet Service

At the close of the evening session a banquet was served to the delegates in the lecture room of the church. The session at Saturday morning had to do with a discussion of the executive committee and Dr. W. L. Imes, Augustus Bennett, Mr. L. B. Ellerson, Mrs. George Evans and Rev. Charles S. Freeman, treasurer.

THE CHURCH LOOKS AT THE NEW NEGRO

By Miss Marjorie E. Wellborn Smith
Assistant Secretary, Division of Missions for Colored People,
Board of National Missions.

(From The Presbyterian Magazine for November)

There is a New Negro. He is They are challenged by the thought that they are the makers

by the following characteristics of the future for their race. They are earning, not begging. He has taken a new justice, fair play and freedom on life and is bubbling in fact as well as in word. They are not only more independent with opportunity in thought than they formerly rises in the dawn of a new were, but are more independent. He has developed a decided in the expression of that thought of racial consciousness, in word and deed. They are pride, a pride based on ac-making the most of opportunities knowledge of the achieve-ties for broader development, of s of the Negro. He is no opportunities for wider fields or overwhelmed by a feeling expression, of opportunities t-
feriority. The Negro has share to a greater degree in the com of soul, self-control, in-aesthetic and cultural phases of
idence, confidence, pride, life, and, of course, of opportu-
rance, belief, hope courage. nities for greater economic se-
New Negro is intense and curity and better labor cond-
est. His restless energies tions. Not a few are awake to
being turned into positive, the great opportunities to spread
ive channels. His records of the Gospel of Christ among
ess have given him a new their own people, both here and
in work. in Africa. The New Negro ha

The New Negro is the more entered actively into the realm or less educated Negro or the of wholesome mental play. The Negro who has come under the progressive Negroes are definitely influenced by the educated either nately arranged in schools of opinion through personal contacts or posing thought which sometimes through periodicals. With them take on bitter and sour aspects, the pioneer spirit dominates but as a rule they co-operate

with one another and with those whose big concern is self-only of his own race but for all members of the white race who are sympathetic for their cause. We find those whomankind. She expect him to re. the richer, more abundant lifeNew Negro.

While the New Negro is stirred conservative means and those as we all must remember, and gro church colored youth not emotionally by the sense of op- who wish to achieve conserva-not take the "I won't work" at only finds an avenue for emopportunity he is more given to live ends by radical means. Wetitude that society owes him ational and spiritual expressior reasoning than he formerly was. ind those who see in the Churchliving. The new Negro must seekbut an opportunity for greater He is more and more clamping the means to achieve that fullerjustice but that does not meanChristian service and growth. the lid of rational control on abundant life of which Christthat he is to refuse to do his One of the most encouraging spontaneous abandon to feelings. speaks. We find those who seeshare of work and struggling inplases in the development of Mentally he is becoming more the church as the great obstacle the world. The fact that his an-the New Negro is seen in his logical, more constructive, more n the way. There are somecestors were forced to do more growing interest in Christianiz scientific and more cautious. His who, with material aims, alsothan their share of work in theing the Africans. One is deeply powers for originality in music, etain the spiritual goals of world does not excuse him. stirred by the sterling character native creative ability and innate Christianity. There are some The Church expects the Negroand genuine faith which turns dance, poetry and drama are be who entirely discard the Chris-to make progress in the futurethese New Negroes, just on the ing directed by thought insteadian way of life. We find the as he has in the past by absorb-brink of material prosperity of being left entirely to the play inselish and the selfish. ng more of the spirit of Christback to the primitive jungle to of the emotions. The works of After all, it is the Church ind by behaving in a more free their people from prisons art of the modern Negro show that has made the New Negro. Christlike manner. Christianity of the soul. It is a great test of a decided tendency to develop The State freed him but discon- has been extremely practical for character to be able to turn from the elemental creative sparks inued aid five years after the the Negro from the standpoints such worldly opportunities into logical patterns of law and war. The Church erected of material progress alone. As which has been so long denied order. The same change of at-schools and churches. The Society grows more and more hem, in order to lead a life of titude as seen in the arts is seen Church sent down teachers and complex it will be seen to be theservice. in the religion of the Negro. He missionaries who trained and only practical means whereby That the New Negro in the is turning from the purely emo- developed the colored boys and the Negro can be assured of cre-Church is aware of the radical tional forms of religion to the girls. The Church stood by the ating and maintaining highures that beset its modern youth more thoughtful types of reli- struggling youth and helped him standards of living. The Churchis evident in this stirring final gious expression. climb intellectual and economic expects the Negro to nourishverse of the Negro National An-

While it is true that it is themountains. The Church madehigh ideals and to maintain eth-them, written by James Weldon youth of the colored race thatteachers, preachers, doctors,ical forms of society. If a pacificJohnson, one of the most out-has, for the most part, felt thislawyers and successful businessharmony is to be worked out instanding and versatile New Ne-new freedom, the New Negro ismen of the Negro. The Churchthe relation of races, it is thegroes of the day. not necessarily young chrono-opened wide the doors of intel-Christian Negro who must pave logically. In fact, the leaders of ectual freedom and success. And the way. The new Negro out-the New Negro are, for the most now the Church which served side the Church with his ex-part, men and women in theis a crutch to the hamperedtreme radicalism tends to arouse prime of life, while one of the people, looks on the products of the bitterness, antipathy and most genuine New Negroes, Miss heir efforts with pride and sees hostility of all. The destructive Lucy Laney, is a woman far be-hem as heads of their own col-method of achieving one's pur-yond the realm of middle age.eges, as editors of their own pose seems to be creative in only The New Negro is a persistentnagazines, as controllers ofone way and that is in creating worker with a practical abstract heir own industries—what doesenemies. Members of the white vision toward which he is whole- she expect of them? heartedly bending every means With confidence she forecasts to realize the concrete actuality. continued progress in mental,

The frank facing of problems ethical and æsthetic spheres, but confronting the Negro today primarily she expects loyalty to brings about a multitude of va- the Church which, to a large ex-tent, developed him. She ex- have the more radical and the living examples of Christian life more conservative tempera- and character. She expects the many who fall in between these extremes. We find those whose big concern is justice in the laboring world; those whose big concern is education, and rifices for the betterment not

"God of our weary wears,
God of our silent tears,
Thou who hast brought us thus
far on our way.
Thou who hast by Thy might,
Led us into the light,
Keep us forever in the path we
pray,
Lest our feet stray from the
places, our God, where we met
Thee,
Lest our hearts, drunk with the
wine of the world, we forget
Thee.
Shadowed beneath Thy hand,
May we forever stand,
True to our God,
True to our native land."

With such a point of view as a check on freedom which will prevent it from degenerating and with a large majority of the New Negroes constantly nourishing their youth with such deals, both in school and in church, as a whole the Church

Church - 1928.

NEW YORK TIMES

MAY 31 1928

PRESBYTERIAN PLEA URGES RACIAL AMITY

Assembly Votes "Good-Will" to
Negro Delegates in Lieu of
Joint Banquet in Tulsa.

EXTOLS MISSIONS IN CHINA

General Body of Church Adopts
Reports, Concludes Sessions With
Memorial Day Service.

TULSA, Okla., May 30 (P).—After voting an expression of good-will toward negro delegates and recording its sympathy "with racial and political minorities whose political and religious rights are denied," the 140th General Assembly of the Presbyterian Church adjourned here today. The assembly will meet next year in St. Paul, Minn.

Barren of major issues, all of which had been disposed of in previous sessions, the final meeting was devoted to approving the annual report of the Board of Foreign Missions, to Memorial Day ceremonies and the adoption of a report of a special committee asserting toward negro delegates a "feeling of inter-racial goodwill and understanding."

The latter report was provoked by the abandonment of the annual goodwill banquet, which it is customary to give in connection with the Assembly meetings, the delegates deciding that in Tulsa it would be inadvisable for negroes and white persons to dine together.

The Assembly went on record as seeking "ways to bear testimony to the fundamental unity of humanity and to practice Christian brotherhood."

In approving the report of the Standing Committee on Foreign Missions, the body affirmed "again its conviction that the right of religious liberty is a universal human right and that the principle of freedom of conscience should be recognized as a valid principle for all men everywhere." The report pleaded "for such relations and agreements among nations as shall assure international justice and good-will."

Chinese Christians Are Praised.

In connection with Chinese missionary work, the Assembly recorded its admiration "for the people who, in the terrible scenes of war and massacre, shielded our missionaries and at the risk of their own lives and property gave eloquent testimony of their love and appreciation of mission workers in their country and of their truly remarkable valuation of the missionary movement."

A report of the Committee on Theological Seminaries recommended prior consideration for claims of Presbyterian students for scholarships and aid, discouraging the enrollment of students from other denominations.

In connection with the Memorial Day services the Assembly adopted a committee report designating Armistice Day, Nov. 11, 1928, a special day of prayer for world-wide revival of true religion.

In its week of work, the Assembly dealt with proposals for unification with other churches, submitted to the presbyteries for approval an amendment to the Church law recognizing infidelity as the only ground for divorce, deferred for another year at least a decision on the controversy over the administration of the Princeton Theological Seminary and adopted resolutions petitioning the national political parties to nominate dry candidates.

A proposal for participation in a conference in New York in June looking toward a merger of the Presbyterian, Universalist, Christian and Congregationalist churches was rejected, and the Assembly referred to a committee a unification overture from the General Assembly of the Methodist Episcopal Church.

Dyersburg, Tenn., Gazette
Tuesday, May 22, 1928

CUMBERLAND PRESBYTERIAN

NEGRO ASSEMBLY HERE

The general assembly of the colored Cumberland Presbyterian Church held its forty-fourth session, with the negro C. P. Church here.

The Rev. A. N. McCutchin, Providence, Ky., moderator; the Rev. A. W. Mack, Huntsville, Ala., vice moderator.

Twenty-nine Presbyteries represented. The Woman's Board of Missions held its annual session here also.

The board of ministerial relief made a good report, showing that the board is caring for two aged ministers and making progress in an effort to raise money for the purpose of building a home for old ministers.

CONSTITUTION ATLANTA, GA. MAY 18 1928 COLORED WOMEN'S CONFERENCE OPENS HERE ON JUNE 9

The eighth annual conference for the auxiliary of the synod of Georgia will be held June 9-16 at Spellman college under the direction of the Presbyterian women's auxiliaries of the synod of Georgia. This is one of 13 such conferences to be held in as many states this summer. A daily schedule of studies will include Bible, daily vacation Bible school, Sunday school methods, playground demonstration, sewing, cooking and nursing.

MIXED DINNER IS CALLED OFF AT TULSA, OKLA.

Tulsa, Okla.—A racial problem, which arose to prevent the annual goodfellowship dinner of the delegates to the General Assembly of the Presbyterian Church in the United States cropped up in the assembly.

The goodfellowship dinner was abandoned Saturday in the belief that it would have been inadvisable for Negro and white delegates to dine together in this city.

Rhoville, Tenn., News-Sentinel
Saturday, June 2, 1928

NEGRO WOMEN TO BE TAUGHT

Presbyterian Women Open Conference Tonight.

A Bible conference for negro women of Knoxville is to open at 7:30 tonight at Knoxville college and continue thru June 9. The conference is conducted by the board of foreign missions, Memorial day ceremonies and the adoption of a report of a special committee asserting toward negro delegates a "feeling of inter-racial good will and understanding."

Mrs. F. B. Kegley is president of the synod and Mrs. John L. Callaway chairman of the program committee.

Presbyterian

Dr. J. Kelly Giffin, president of Knoxville college, will address the preliminary session tonight.

Tomorrow Sunday school and church hours at 9 and 10:30 a. m. will be held. Dr. S. M. Glasgow will speak at a vesper service at 6:30 and the Rev. E. L. McClurkan at 7:30.

Regular study will begin Monday and continue thru Friday. Sunday school work, health talks and Bible study will occupy each day. The following will assist in the program: Mrs. Nannie Henry, Mrs. Charles A. Gillespie, Mrs. Gerald Stuart, the Rev. J. Howard Scott, Mrs. E. A. Schettler, Mrs. J. G. Hollis, the Rev. E. M. Seymour, Mrs. R. E. McEver, Mrs. Charles E. Waite Jr., Mrs. Frank Flenniken, Miss Elizabeth Moreland, the Rev. Cecil Lang, Miss Annie Doty, Mrs. F. B. Kegley, Mrs. N. W. Kuykendall.

Monday and Tuesday basketry will be taught by Mrs. A. J. Denton. The Rev. J. C. Sherrill will speak Monday night on mission work in Africa.

OKLAHOMA CY., OKLA.

MAY 31 1928 CHURCH TELLS NEGROES GOOD WILL OFFERED

Annual Banquet Cancelled
To Avoid Ill Feeling In
Southern Town.

TULSA, Okla., May 30.—(P)—Concentrating the programs of two sessions, the 140th general assembly of the Presbyterian church adjourned here Wednesday, after a week of discussion of the problems confronting the church. The next assembly will be in St. Paul, Minn.

Barren of major issues, all of which had been disposed of in previous sessions, the final meeting was devoted to the discussion and adoption of the annual report of the board of foreign missions, Memorial day ceremonies and the adoption of a report of a special committee asserting toward negro delegates a "feeling of inter-racial good will and understanding."

Good Will Banquet Cancelled

The committee report was revoked by the abandonment of the annual good will banquet, which it is cus-

tomary to give in connection with the assembly meetings, the delegates deciding that, in Tulsa, it would be inadvisable for negroes and white persons to dine together.

The adoption placed the assembly on record as seeking "always to bear testimony to the fundamental unity of humanity and to practice Christian brotherhood."

"It believes," the report added, "that the solution of this as of all acute problems of social life lies in the application of the gospel which is its whole measure."

Liberty Held Universal Right.

By the adoption of the report of the standing committee on foreign missions, the assembly, in the words of the report, affirmed "again its conviction that the right of religious liberty is a universal human right and that the principle of freedom of conscience should be recognized as a valid principle for all men everywhere."

It also expressed sympathy "with racial and political minorities whose political and religious rights are denied," and pleaded "for such relations and agreements among nations as shall assure international justice and good will."

The assembly also declared in connection with Chinese missionary work, its admiration for the "people who in the terrible scenes of war and massacre, shielded our missionaries and at the risk of their own lives and property, gave eloquent testimony of their love and appreciation of mission workers in their country and of their truly remarkable valuation of the missionary movement."

Great Movement Is Needed.

"The committee," the report stated, "is convinced that the present is no hour merely to mark time in our missionary work in China but that there should be a great forward movement into unoccupied fields and unevangelized classes of society."

A report of the committee on the theological seminaries, recommending prior consideration for claims of Presbyterian students, for scholarships and aid and discouraging the enrollment of students from other denominations.

In its week of church business, the assembly dealt with proposals of unification with other churches, amendments of the church law to recognize only infidelity as the only ground recognized by the church for divorce, deferred for another year at least a decision of the Princeton theological seminary controversy, which in part was attributed to a fundamentalist-modernist cleavage in the church and adopted resolutions petitioning national political conventions to nominate dry candidates.

Church Union Plan Spurned.

The assembly rejected a proposal referred to a committee an overtire from the Kansas City national Methodist Episcopal church for an amalgamation with the Presbyterian denomination.

PROTEST JIM CROW IN PRESBYTERIAN BODY

Segregation At General Assembly Causes Resolution By Commission

PUBLIC MEETINGS

Section In Gallery Set Aside For Group

TULSA, Okla. — Vigorous protest against segregation was voiced in a resolution adopted by the General Assembly of the Presbyterian Church in session here.

The resolution was offered when the local committee set aside a section of the gallery in the auditorium for colored attendants. While the commissioners sent to the Assembly as delegates are seated by Presbyteries and voting sections without discrimination, all other colored visitors attending the meetings have been required to go to the gallery.

Protect Made

To this arrangement all of the race commissioners as well as a number of the whites protested and the resolution was offered by Commissioner William Lloyd Imes, of New York City.

In a letter published in the AFRO-AMERICAN this week, Dr. Francis J. Grimke, of Washington, D. C., severely scored the action of his church in segregating the group.

According to George B. Murphy, who was sent as a delegate from Madison Street Presbyterian Church, Baltimore, last year, to the assembly which met in Los Angeles, Cal., there was no segregation at that meeting.

ASSEMBLY EXPRESSES GOOD WILL TOWARD THE NEGRO.

The daily papers of May 31st carried this item:

"Tulsa, Okla., May 30.—(AP) —After voting an expression of good will toward Negro delegates and recording its sympathy with 'racial and political minorities whose political and religious rights are denied,' the 140th General Assembly of the Presbyterian Church adjourned here today. The Assembly will meet next year at St. Paul, Minn." *Charlotte NC*

The full report of the Assem-

A CHRISTIAN EXAMPLE

THE PRESBYTERIAN CHURCH, in its seven-day conference at Tulsa, Oklahoma, lived up to its high record for justice and courage. Tulsa teems with race prejudice; it was the scene of the anti-Negro oil riots. Because of local prejudice and the objections of Southern delegates the Negro delegates were forced to sit apart from the white delegates at the conference and the annual good fellowship dinner was called off. The Presbyterian Church then gave its official opinion in a special report, the calm nobility of which is an example that should be followed by every denomination calling itself Christian.

"THE PRESBYTERIAN CHURCH," the report reads, "seeks always to bear testimony to the fundamental unity of humanity and to practice Christian brotherhood. It believes that the solution of this, as of all acute problems of social life, lies in the application of the Gospel, which is its sole message. The General Assembly expresses the assurance that in due time one of its meetings may be held in the bounds of one of the synods within which both races are strongly represented, both of whom may share in its entertainment, and it is prepared at any time to receive the counsel of national missions to this effect."

LONG BEFORE THE CIVIL WAR the Presbyterian Church was so active in its agitation against slavery that the Southern members broke away and formed a separate conference, which still exists. It favored higher education for Negroes, even sending some of them to Princeton University, which after the Civil War became virulently anti-Negro. So there is nothing new in its latest assertion of its principles. The Congregational Church has a similar record and now has a Negro Moderator in New York.

bly proceedings has not reached us, but we do not think that in any of its acts it showed a finer spirit than in this. The heart of the great Presbyterian Church is all right. When the Churches set themselves against racial injustices, whether economic, social or political, these evils will go.

NEWS
RICHMOND, VA.

JUN 26 1928

PLAN CONFERENCE FOR NEGRO WOMEN

Meetings to Be Held at Normal and Industrial Institute, Petersburg.

From June 20 to July 6, there will be held at the Normal and Industrial Institute, Petersburg, Va., a conference for Negro women, which will include daily lessons in Bible, health talks by the state board, home economics by a representative for V. F. I., playground activities, sewing, and daily addresses by some of the best minds of both races.

This conference is under the auspices of the auxiliary of the Synod of Virginia of the Presbyterian church, though women from all denominations will be welcomed. Some of the speakers are Dr. J. H. Dillard, Rev. J. A. MacLean, Florence Young, Mrs. C. R. Vaughan, Mrs. R. I. Roop, Dr. J. M. Gandy, Mrs. Janie Porter Barrett, Mrs. Ora Brown Stokes, Rev. A. A. Hector and others. Mrs. T. A. Cary and Carrie Lee Campbell, are the committee in charge.

GAZETTE

Oakland Me

JUN 14 1928

The New York delegates to the general assembly of Presbyterian churches, held last month in Tulsa, ran up against the color line and are now voicing their indignation over the Jim Crow laws. The Negro delegates, they discovered, had to sit in seats by themselves. The annual good-will dinner had to be omitted because the hotels refused to entertain the colored delegates. "The men," declared Elder Layburn, one of the New York delegates, "were compelled to live in the section called Niggertown; such behavior on the part of our Southern hosts is a disgrace to the country." Our Presbyterian friends encountered what every Northern visitor discovers when he adventures into the South. President Cleveland's historic allu-

sion to "a condition, not a theory," is most apposite to this situation. Northerners view the color question from the angle of theory. The South, facing a condition, feels that it does the best it can with it.

Church-1928

THE AFRO-AMERICAN PRESBYTERIAN

© COUNCIL

**THE THIRTY-FOURTH ANNUAL MEETING, OCTOBER 11-12
1928, AT ST. JAMES PRESBYTERIAN CHURCH.**

1928, AT ST. JAMES PRESBYTERIAN CHURCH

Charlotte NEW YORK CITY.

By Rev. Thos. J. B. Harris, D. D., Executive Secretary

10-25-38

The thirty-fourth annual meeting of the Afro-American Presbyterian Council, which was convened at the St. James Presbyterian church, St. Nicholas Avenue at 141st Street, was the morning with devotions unique in many respects and es-^{ton} by the Rev. S. A. Browne, Cincinnati, Ohio. Then followed the scheduled repcrts of the differ-

The council was called to order, after a period of devotion. The report on Men's Work was led by the Rev. J. E. Harper, Brooklyn, N. Y., by the retiring President, Rev. Milton Thompson, Detroit, Mich., at 2:30 P.M. After the roll call and minutes were read by Mr. J. L. Whitener, New York City. The Council proceeded to the election of officers which resulted in the following:

election of officers which resulted as follows: the Rev. Vance Dr. John Lee, Field Missionary McIver, Englewood, N. J., was chosen President; Mrs. Lula P. Butler, Harrisburg, Pa., Vice President; Rev. Leonidas T. Part."

President; Rev. Leonidas T. Cole, Recording Secretary: The report on Religious Education was made by Mrs. Mary the Rev. Chas. S. Freeman, D. D., Treasurer: Revs. Wm. Lloyd J. Griggs, Atlantic City, N. J. Imes, A. M., A. E. Bennett and Mrs. J. Vance McIver, Englewood, N. J.

Mrs. Geo. J. Evans and Mrs. E. B. Ellerson were chosen as members of the Executive Committee. The report on Social Service was made by the Rev. C. B. Altee. When the work of organization was completed the Committee on Arrangements reported on, N. J., and Lillian Loitter and made known some of the Baltimore, Md.

and made known some of the Baltimore, Md., very splendid things the enter- The report on Evangelism was taining church had in store for made by the Rev. B. F. Glasco the Council. Pittsburgh, Pa., and the Rev. R.

Thursday evening service was A. Fairley, Washington, D. C. opened by a period of devotion. The report on Church Extension by Dr. Chas. H. Trusty, Elizabeth, N. J. Greetings were received by Rev. A. E. Bennett, followed by other religious bodies. Response or Mrs. Hester B. Lee, Philadelphia, Pa., member of the committee, behalf of the Council was made.

by Rev. Thomas H. Amos, D. D. The report on Young People's Work was led by Mrs. George Hillburn, N. Y. The opening ser-

Presbyterian

J. Evans, Philadelphia, Pa., fol- Annie Scott, representing the Wilmington, Del., assisted at lowed by Mrs. A. E. Bennett. Women's Work of the Board of this service. Princeton, member of the com- National Missions. Solos by Another outstanding feature mittee. This committee present- Mrs. J. Vance McIver, Engle of the Council was the music ed on Sunday an educational wood, and Mrs. Emma Gover, furnished by the St. James pageant, "They Come," by Wm. New York City. Reading by choir, under the direction of Dr. C. Covert. Those taking part Mrs. Gabrielle Drake, Washing- Melville Charlton, master musi were Mr. Theodore Penny, Leonton, D. C., also address by Mrs cian, and organist-choirmaster P. Newsome, Mrs. Hester B. Lee, Wm. Haskins, New York City. of St. James church. Mohr's Mr. George Evans, Jr., and "The Music for this service was fur-Communion Mass isn D Minor Wm. Lloyd Imes Bible Class," nished by the choir of Rendall was rendered at the concluding of Philadelphia, Pa., Mrs. Lula Memorial church. Mme. Har- session Sunday evening. This P. Butler, Harrisburg, Pa., Mr vey-Bush, organist-chorister. proved to be the crowning feat Daniel Yancey, Germantown, Pa.

Some special features of the work of the Council's work. The Council were the banquet served Revs. C. Leroy Butler, D. D., to the taste under the local Wm. R. Lawton, D. D., former committee, J. Lamar Whitener Pastors, the Rev. George S. chairman. Rev. James G. Carlile Stark, D. D., Thomas J. B. Har- of Troy, N. Y., was toastmaster ris, D. D., Wm. Lloyd Imes, A It was indeed a delightful occa- M., served the Communion. The sessions of the Council

The sessions of the Council were well attended and the Sunday service approached Points of interest along the way overflowing. Council listened to the report of Dr. Thoms J. B. Harris, New York City, presented a resolution endorsing prohibition and the forces trying to make it effective and Y. M. C. A. where coffee and tea were served by the Executive Committee, and exhibited sandwiches. The St. James Committee, and exhibition games under the direction of Rev. Sebastian D. Turner. The Rochester, N. Y., and H. O. of the Y. W. C. A. Staff, Mr. Graham, Baltimore, Md., were Thomas A. Taylor, Executive of Rev. E. L. Davis, Reading members of the committee. Secretary, were held to the de-Pa.

Among the outstanding features of the Council was the Woman's Work as presented through the committee, Mrs. W. of the Rev. Wm. Halleck John Mae Harris, New York City, son, D. D., President of Lincoln University, who had for his chairman, assisted by Mrs. L. B. Ellerson, Newark, N. J. Three reports were given by the College Men." Dr. Johnson greeted the men of his institution as it is carried on in our church.

Another outstanding feature of the session was the address of the Rev. Wm. Halleck John existence elected as Vice-President of the session. This was followed by a re-Council called them to the platform on Stewardship by Mrs. John Johnson, meeting of the Council. One hundred and twenty-five ministers and delegates were present. This was also the largest meeting of the Council. One hundred and forty-six dollars was received as a contribution.

port on Stewardship. A Model Sunday School was received as a contribution by Elizabeth Frizzell, Jr., N. J. chairman. It was conducted at the usual hour on a gloomy Sunday morning at 9:30 A. M., over after Mrs. M.

Under the auspice of the man's Work Committee on day afternoon a program of usual merit was presented. Dresses were made by Mrs. dys W. Fairley, Washington, IJ. Vance McIver, Englewood, N. ver. G. Mrs. Daisy L. Brabham Batt, Rev. E. W. Carpenter, L. L. All praise to the

C., Mrs. Daisy L. Brabham, Pat J. Rev. E. W. Carpenter, L. I., All praise to the pastor and
erson, N. J., Mrs. Thomas Fand Rev. Wm. R. Rutledge, congregation of St. James for
Amos, Hillburn, N. Y., and Mrs

their untiring efforts to make our stay pleasant. Twenty-four years had elapsed since Council met in New York City.

Presbyterian Council Closed 34th Annual Session With Full Sunday Program At St. James Pres. Church

Holy Eucharist Celebrated With Full Choral Service By Choir Under Direction Of Dr. Melville Charlton, Organist

The 34th annual session of the Afro-American Presbyterian Council, which met in New York City with the St. James Presbyterian Church, 141st street and St. Nicholas avenue, October 11 to 14, inclusive, came to a close Sunday evening with the celebration of the Holy Communion, which was administered by the pastor, Rev. William Lloyd Imes.

Other ministers participating in a general committee, headed by J. Lamar Whitener, served meals to the service were the Rev. Vance Lamar Whitener, served meals to all the visiting members of the McIver, pastor, Ethan Presbyterian Council each day in the church dining room. After Sunday's break, was elected moderator of the Council for the ensuing year, the Revs. W. R. Lawton, a former pastor of John L. Stockton and Charles St. James; T. J. Brainerd of Ren-C. Davis, Rendall Memorial and George Shippen Stark of Siloam, Brooklyn.

10-20-28 Moderator McIver Preached

Choir Sang Special Music. The sermon at 11 o'clock was preached by Moderator McIver to the congregation that filled the entire church. The choir's special music, Dr. Melville Charlton, had pre-cal offering was the Inflammatus paraded an elaborate musical program from Rossini's "Stabat Mater," singing Mass in D for the Holy Eucharist, piano obligato, with a duet, "Thou, O God, art." At 4 o'clock, a women's popular life and light," Mozart, sung by mass meeting was held, with Mrs. Miss Doris Trotman, soprano, and W. Mae Harris presiding, and with Benjamin J. Ragsdale, baritone, and music by choir of Rendall Memorial anthem, "Send out Thy Light" al Church. Mme. C. E. Harvey-Gounod, by the choir, for the offering. Rush, director. Addresses were made by Mrs. Gladys W. Fairley Washington; Mrs. Daisy Londen Brabham of Paterson, N. J.; and Mrs. Annie Scott representative of the Division of Women's Work of the National Missions.

Visiting elders were present from Washington; Mrs. D. L. Brabham of Paterson, N. J.; and Mrs. Annie Scott representative of the Division of Women's Work of the National Missions. After celebration of this rite, the Board of National Missions, Moderator McIver took charge of the meeting and formally adjourned the Council until next year. Mrs. Emma Gover of Washington, and Mrs. Gabrielle B. Drake of

Washington, gave a dramatic reading.

Young Folks Pageant.

Following this meeting, the St. James Christian Endeavor Society, Ivan Orr, president, conducted a half hour devotional service, and at 6:45, a Christian educational program, "They Come," by Wm. C. Covert, was presented by the Young People's Work Committee of the Council under direction of Mrs. George J. Evans, chairman, of Philadelphia. Those taking part were Theodore Penny of Berean Church; Mrs. Hester B. Lee and Leon Newsome of First African George Evans Jr. of Central, Daniel Yancey of Faith (Germantown) and the Wm. Lloyd Imes Organized Bible Class of Lombard, all of Philadelphia, representatives from Second Church, West Chester, Pa., and Mrs. Lula Butler from Capital Street Church, Harrisburg.

At conclusion of the pageant, Iris Simpson, baritone, chorister of Witherspoon Avenue Church, Princeton, N. J., sang "The Rosary" by Nevin, with Dr. Harry A. Burleigh at piano.

The Council is composed of representatives from more than sixty colored Presbyterian churches throughout the country, with a membership of more than 10,000. The local committee of arrangements which took care of the delegates was headed by the pastor, Rev. Imes; with Wm. A. Cornelius, chairman; Miss Lorraine Hill, secretary; Mrs. Pearl Brooks, Mrs. Phoebe Minott and J. Lamar Whitener.

ALTER PLANS WHEN HOTEL BARS RACE

Missionary Banquet Removed from Willard Hotel to Church to Avoid Discrimination

Plans for the annual banquet of the Foreign Missions Committee of the Presbyterian Churches of Washington and Vicinity which was scheduled to take place at the Willard Hotel here were suddenly changed

when the hotel refused to accommodate three Negro members, the Rev. H. B. Taylor, pastor of Fifteenth Street Presbyterian Church, announced, Sunday.

Covers were to be laid for 800, according to plans of the committee of which the Rev. Taylor is a member, but the hotel refused to consent to the colored members being served due to a ruling of the Waiters' Union here not to serve mixed groups. The banquet will be held at the Metropolitan Presbyterian Church, white, of which the Rev. Freely Roher is the pastor, on the night of October 30.

Lauds Action

The Rev. Taylor, in an interview, praised the attitude of the Rev. J. Hillman Holster, pastor of Chevy Chase Presbyterian Church chairman of the committee, and other broadminded members of the organization who would not tolerate discrimination in any form.

The other colored members who will probably attend are the Reverends R. A. Fairley, pastor of Labor Presbyterian Church, and W. H. Campbell, of Fairmount Heights.

Similar Occurrence

The committee had a similar experience in 1926, the pastor declared, when the Franklin Square Hotel attempted to bar Negroes. When the committee threatened to leave the hotel the management yielded.

NEGRO WOMEN TO MEET

Presbyterian Women Will Serve On Faculty At Stillman Institute

TUSCALOOSA, Ala., Aug. 27—The twelfth annual conference for Alabama negro women will be held at Stillman Institute, beginning Aug. 29, and will continue for one week. A number of Presbyterian women will serve on the faculty. Among those coming to the conference will be Mrs. J. F. Hooper, of Selma, president of the women's auxiliary of the Alabama Synod, and will have a class in parliamentary law; Mrs. M. H. Cooper, of the First Presbyterian Church at Birmingham, will preside and have charge of the program; Miss Alice Daly will teach the Bible lessons, and Miss Sperry, a former assistant to Dr. C. M. Boyd, of Tuscaloosa, will teach Sunday School methods.

Wednesday night there will be a get-together meeting and Thursday night there will be a foreign mission address and Friday Prof. M. H. Griffin, of Montgomery, will speak.

\$261.75 received during Birmingham, Ala., New

NEGRO WOMEN MEET

TUSCALOOSA, Ala., Sept. 1—The twelfth annual conference for negro women conducted by the Women's Auxiliary of the Alabama Division of the Presbyterian Church, is in session at Stillman Institute in this city. Thirty negro women from various parts of the state are in attendance. The conference will be concluded next Tuesday.